

ÉTUDES ET TEXTES TANTRIQUES.

I. PAÑCAKRAMA

*En hommage très respectueux
à Monseigneur de Harlez.*

RECUEIL DE TRAVAUX

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ÉTUDES ET TEXTES TANTRIQUES

PAÑCAKRAMA

PAR

L. de la VALLÉE POUSSIN

MEMBRE DE LA SOCIÉTÉ ASIATIQUE
CHARGÉ DE COURS A L'UNIVERSITÉ DE GAND

Nāgārjuna

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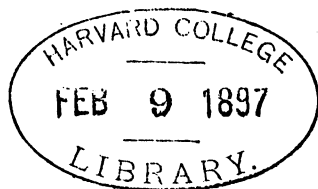
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Je ne me dissimule pas les lacunes du présent travail. Mieux que personne, je sais que les textes tantriques, pour être consultés avec profit, réclament un grand luxe de commentaires : les sujets qu'ils traitent sont inabordables à la parole «vācāmagocara», inabordables à la pensée. Nous avons à reconstituer, d'après des documents très dispersés, non seulement l'organisation d'un rituel luxuriant, mais encore la doctrine souvent contradictoire et toujours obscure qui est le principe constitutif du Tantrisme bouddhique. La langue des Tantras, pour une bonne part, est artificielle ; la clef du vocabulaire nous est rarement fournie : seules des comparaisons méthodiques permettent d'en découvrir le sens caché — kim abhyāsenā duḥkaram ? — ces comparaisons, pénibles à instituer, réclament un grand souci d'exactitude et supposent le dépouillement de la littérature tantrique et de la littérature Mādhyamika : à ce prix nous pourrions fixer la valeur des formules et découvrir l'idée qui s'enveloppe dans les mots.

Sans multiplier à l'excès des références non contrôlables actuellement, il est malaisé de construire un lexique ou un commentaire du Pañcakrama. La chose sera possible quand on aura publié, soit dans leur ensemble, soit sous forme d'extraits, un certain nombre d'œuvres tantriques 1), quand on aura fourni l'exégèse documentée des thèses métaphysiques essentielles. Parmi les textes qui répondent à ce besoin, je signalerai notamment, au point de vue des rites, l'Ādikar-mapradīpa et le Caṇḍamahāroṣaṇatantra (à défaut de livres canoniques), au point de vue des théories, la Mādhyamikavṛtti si riche en citations originales. J'espère publier prochainement les deux tantras que je viens de nommer et pouvoir dresser alors avec plus de précision et d'utilité l'index des mots et des idées, le catalogue des diverses doc-

a/a/

1) Sur les Tantras consulter Wilson, les analyses de Burnouf et de Wassilief, les catalogues d'Oxford et de l'India office. — Le Āradātīlaka et le Tantrasāra ont été publiés à Bénarès.

trines et des cérémonies dont l'ensemble constitue le Pañcakrama 1). Je renonce à donner aujourd'hui l'exposé systématique d'un ouvrage très complexe, que je ne saurais élucider que d'une manière intermittente. — On trouvera reproduite dans les pages qui suivent, une note sur le Pañcakrama lue au congrès de Genève. Quoique rapide elle peut servir provisoirement d'introduction.

Il y a beaucoup de choses dans les livres tantriques — et notamment dans le Pañcakrama qui se trouve au confluent d'un courant d'idées métaphysiques et d'un courant d'idées religieuses : tout ce que la philosophie Mādhyamika a de plus subtil s'y mêle harmoniquement à des conceptions d'ordre pratique savamment élaborées. La technique du salut par la dhāraṇī et le rite y coudoie la technique du salut par la méditation. Les stades de l'Union se multiplient : chacun d'eux suppose un rite et un samādhi déterminé. La mystique et la mythologie encadrent les distinctions raffinées de la psychologie et du Yoga. — L'étude de ces livres bizarres et ennuyeux n'est pas sans intérêt philosophique, car ils nous renseignent sur un épisode marquant et renouvelé de la vie Indienne, le conflit de la science pure et de l'Hindouisme qui correspondent à l'advaita et au nānātva des philosophies : les procédés populaires d'incantation et d'extase sont subordonnés au but suprême du mokṣa, c.-à-d., suivant la formule des écoles, l'acquisition du Nirvāṇa ; Elle n'est pas sans intérêt historique, car parmi les méditatifs du Bouddhisme et du Īvaïsme nombreux furent les adeptes des Tantras.

MM. Kern et Barth ont eu l'extrême bonté de m'aider de leurs conseils : je suis très fier de pouvoir les en remercier et m'excuse de ne pas signaler en détail les lectures qu'ils m'ont suggérées.

J'ai établi le texte du Pañcakrama d'après le manuscrit conservé à la Bibliothèque nationale. Ce ms. est catalogué «Devanāgarī, 81» ; il est accompagné d'une ṭippaṇī cataloguée «Devanāgarī, 82».

Voici les circonstances qui m'ont décidé à choisir ce texte. D'abord, le ms. est unique, ce qui rend plus nécessaire de le publier ; il est correctement transcrit en Devanāgarī ordinaire, étant la copie d'un

1) L'examen de la grammaire et de la prosodie des Tantras formera l'appendice naturel de cette étude.

original en Devanāgarī népalais ; le Pañcakrama est accompagné d'une ṭippaṇī, ce qui facilite l'interprétation et permet de déterminer le texte avec plus de sécurité ; il est, à l'exception de quatre stances, rédigé en sanscrit, dans une langue riche de termes techniques et de particularités grammaticales ou prosodiques, mais qui, du point de vue phonétique, est correcte et n'exige pas les vastes connaissances et la sûreté de main que suppose l'édition du Lotus ou celle du Mahāvastu.

Enfin, le Pañcakrama si nous devons croire la tradition qu'attestent le colophon du manuscrit et le commentaire, a pour auteur le très célèbre Nāgārjuna, initiateur probable des grandes écoles métaphysiques et, à coup sûr, le chef de l'école Mādhyamika 1). Le Pañcakrama peut passer pour un résumé autorisé des doctrines nihilistiques de Nāgārjuna, doctrines qui sont la base de la discipline Tantrika.

I.

Dans le chapitre de l'Introduction où il parle des livres bouddhiques non anonymes, Burnouf consacre quelques lignes à la description du Pañcakrama 2). Il résume admirablement les tendances et les idées principales du livre ; il souligne l'importance que l'auteur attache aux pratiques de «l'école Tantrika» — à la construction de maṇḍalas ou diagrammes mystiques — à la récitation de formules qui traduisent les théories nihilistiques les plus absolues. Burnouf ajoute, d'après le sixième chapitre du Pañcakrama, quelques mots sur la morale qui résulte de ces prémisses philosophiques, morale «d'un quiétisme si exagéré que la distinction du bien et du mal, n'existe plus pour l'ascète.

Burnouf relève une mention du Lalitavistara avec le titre de Mahāyānasūtra 3) ; il remarque le nom de Ākyamitra, auquel est

1) Malgré le silence des sources chinoises ou tibétaines, je crois très vieille la tradition qui attribue le *Pañcakrama* à Nāgārjuna. Le canon des œuvres (probablement apocryphes) de Nāgārjuna a-t-il pu être fixé après l'époque d'Asaṅga ? Je ne le pense pas.

2) Introduction, pp. 557 et 558.

3) Comp. P. K. III 57 et suiv. et Lalitavistara p. 324.

attribuée une partie de l'ouvrage, mais qui n'est peut-être, ajoute-t-il, qu'un titre de Nāgārjuna 1).

Enfin, dans la note sur le nirvāṇa qui est un des appendices de l'Introduction, Burnouf discute un passage de la glose du Pañcakrama où se trouve mentionnée l'expression connue «nirupadhiṣṇanirvāṇa».

On sait que Burnouf avait peu de sympathie pour cette forme du Bouddhisme, la plus curieuse de toutes, où les pratiques du Yoga et des Tantras s'unissent aux théories métaphysiques. Il n'en a pas moins merveilleusement indiqué ce qui fait l'originalité et l'intérêt historique du Pañcakrama, le côté mystique, religieux et doctrinal de cet ouvrage.

Burnouf n'examine pas la question d'authenticité et ne discute pas la question de savoir si le Pañcakrama doit être attribué à Nāgārjuna, comme le veut la tradition 2). Le problème se pose encore aujourd'hui dans des termes un peu différents; il reste difficile à résoudre. Notre curiosité, d'ailleurs, pourrait s'avouer satisfaite de posséder dans le Pañcakrama un nouveau document sur le Bouddhisme du Nord, mais il nous est heureusement possible sinon d'écrire l'histoire du Pañcakrama, du moins de reconstituer, dans une certaine mesure, le milieu où ce livre a été composé. Aux renseignements du manuscrit, les seuls dont Burnouf pût disposer, viennent s'ajouter ceux des auteurs tibétains. Ākyamitra, auquel, comme Burnouf l'a signalé, est attribuée la rédaction d'une partie du Pañcakrama, est très probablement le personnage historique du même nom dont Tārānātha esquisse rapidement la biographie et qui vivait vers le milieu du XI^m siècle.

La comparaison des doctrines exposées dans le Pañcakrama, et de la littérature qui y est citée, avec ce que nous savons de cette époque permet de considérer cette identification comme très vraisemblable.

Peut-on regarder Ākyamitra comme étant non seulement l'auteur

1) «Tout dans cet ouvrage ne doit sans doute pas être attribué à Nāgārjuna, car je trouve le nom de Ākyamitra à la fin d'un chapitre. Peut-être aussi ce dernier nom n'est-il qu'un titre de Nāgārjuna».

2) D'après la *ṭippaṇī*, Ākyamitra est un docteur de l'école de Nāgārjuna; il a résumé un ouvrage d'Āryadeva, sous le titre d'*Anuttarasāṃdhi*, et a introduit cet *Anuttarasāṃdhi* dans le *Pañcakrama*, dont il forme actuellement le 3^me chapitre.

du chapitre qu'il a signé — et qui est par le fait une interpolation évidente —, mais aussi le rédacteur définitif du livre? Répondre à cette question et à une foule d'autres qui lui sont connexes, ce serait discuter les problèmes relatifs à l'authenticité et à l'histoire des Āstras attribués à Nāgārjuna, ce serait s'aventurer dans les parties les plus inexplorées de l'histoire bouddhique : l'origine du Mahāyāna, les rapports des écoles que nous connaissons à peine de nom, l'évolution et l'avènement des doctrines tantriques dont on ne sait rien. Le Pañcakrama, intelligemment analysé, servira quelque jour à l'examen de ces grosses questions. En tout cas et dès aujourd'hui, il fournit des données précieuses pour l'étude de l'époque historique du Bouddhisme — j'entends la période ouverte par Vasubandhu et Āryasaṅga (on ne peut pas placer plus bas les Āstras qui portent le nom de Nāgārjuna) 1) —, pour l'histoire des idées religieuses à l'époque de Ākyamitra.

Ākyamitra est contemporain de Devapāla, le fils et successeur de Gopāla, fondateur de la dynastie des Pālas du Bengale (800 A. D.). Les détails ajoutés par Tārānātha confirment cette première affirmation. Ākyamitra est l'élève de Ākyaprabha, contemporain lui-même de Gopāla, et disciple de Puṇyakīrti. Puṇyakīrti, originaire de l'ouest, comme Ākyaprabha, particulièrement préoccupé du vinaya, appartient à la pléiade des docteurs qui suivent Dharmakīrti. — Ākyamitra, originaire du Koçala, est l'auteur d'un commentaire sur le Yogatantratattvasaṃgraha, appelé le Koçalālaṃkāra; vers la fin de sa vie il se rend dans le Cachemire, où il travaille utilement au bien de la religion 2).

Wassilieff range Ākyamitra avec Dharmakīrti et Āntideva parmi les Yogācāras qui, subissant l'influence de Dignāga, se séparèrent des élèves d'Āryasaṅga et admirèrent la vérité de la connaissance sensible 3). Plus loin, et non sans raison, si nous devons attribuer à Ākyamitra la rédaction du Pañcakrama, il range ce docteur parmi les adeptes de l'école Prasaṅga, la plus nihilistique de toutes, qui

1) Voir cependant Wassilieff, *Bouddhisme*, p. 319.

2) Tārānātha (Schiefner), p. 211. 213. Le *Pañcakrama* est écrit «*Yogatantra-nusārataḥ*»; voir page 146, note 3.

3) Wassilieff, *Bouddhisme*, pp. 290 et 321.

remit en honneur les théories de Nāgārjuna et d'Āryadeva, victorieusement combattues par Āryāsaṅga (le chef des Yogācāras) et obscurcies par les Svatantrikas, au sein même de l'école Mādhyamika. Les Prasaṅgas nient absolument l'authenticité et l'existence de la saṃvṛti. C'est bien le point de vue du Pañcakrama.

Une question se pose qu'on peut formuler provisoirement en ces termes : Ākyamitra 1) est-il un adepte de l'école Yogācāra ou de l'école Mādhyamika ? 2) Le Pañcakrama exprime les thèses les plus opposées à celles des Ālayavādins ; mais l'esprit général du livre, les procédés pratiques qu'il recommande, correspondent bien à la définition des Yogācāras, empruntée par Wassilieff au Mahāyānasamgraha d'Āryāsaṅga. « Les Yogācāras, par la force du Yoga, identifient leur moi avec l'objet de la contemplation » (p. 289). Je crois à une union très intime des rites et de l'état d'esprit tantriques, évidemment favorisés par l'école Yogācāra, avec les doctrines plus parfaites et plus logiques des Ālāyavādins. Ākyamitra est le contemporain de Vajrāyudha, de Mañjuśrīkīrti, auquel Tārānātha accorde le titre de Vajracārya, de Vajrapāla ; il précède de peu d'années Līlāvajra, un des noms illustres du Tantrayāna et un des adeptes de l'école Nyāyamādhyamika 3).

La seule affirmation qui se dégage avec une vraisemblance voisine de la certitude, dans l'insuffisance des textes jusqu'ici dépouillés et la confusion des détails en apparence contradictoires 4), c'est l'intime cohésion de tous ces éléments disparates, cohésion naturellement produite par la contamination successive et réciproque des systèmes. La rivalité entre Candrakīrti et Candragomin (Tārānātha, XXIV)

1) Ākyamitra, élève de Ākyaprabha, rédacteur du *Pañcakrama*, n'a rien de commun avec le légendaire Ākyamitra associé à la légende de Nāgārjuna (Tārānātha, p. 303).

2) Il est assez difficile de distinguer des Mādhyamakas ceux des Yogācāras qui nient la vérité de la connaissance sensible. Mais Wassilieff range précisément Ākyamitra dans l'autre catégorie. — Quels sont les rapports des Tantrikas avec les deux écoles du grand véhicule ?

3) Līlāvajra parvint à obtenir un « corps de diamant » ; le *Pañcakrama* expose en détail les pratiques relatives au « vajrakāya ». — Les écoles du Nyāya ont fleuri au Bengale.

4) Āntideva est nommé par Wassilieff parmi les adeptes du Prasaṅga (p. 236) et parmi les partisans de Dignāga l'idéaliste (p. 190).

semble le point culminant de la lutte entre les deux écoles du grand véhicule. Les questions purement théoriques devaient nécessairement perdre de leur importance par l'avènement du Tantrayāna et le triomphe des Vajracāryas.

II.

Le Pañcakrama, comme son nom l'indique, comporte l'exposé des cinq kramas ou des cinq stades, des cinq états successifs dont le dernier terme est la possession complète et définitive des saṃādhis, de l'anuttarayoga 1).

Le 1^{er} est le Piṇḍikrama (piṇḍa = corps) ; d'après la ṭippaṇī, le chapitre qui porte ce nom a pour but de montrer comment on réalise le kāyaviveka, comment on obtient un vajrakāya 2).

Le 2^{me} est le Vajrajāpakrama, par lequel on réalise le vāgviveka, ou, d'après un terme synonyme, la vāgviuddhi 3).

Les procédés enseignés dans le premier chapitre sont, après l'invocation des divinités protectrices, la construction de maṇḍalas (le maṇḍala du vent, du feu ; le maṇḍala du soleil, de la vérité (paramārtha°), avec les formules « oṃ cūnyatājñānavajrasvabhāvātmaṃ 'ham, oṃ dharmadhātusvabhāvātmaṃ 'ham », la construction de kūṭāgāras, où figurent trente-deux divinités parmi lesquelles on trouve, avec quelques figures peu connues, les dieux ordinaires du Bouddhisme mahāyānique et tantrique. Chaque divinité obéit à un mantra particulier, et l'ascète, par la pratique du rituel, par l'emploi des mudrās, par l'accomplissement des sādhanas, arrive à identifier son corps au corps mystérieux des Bouddhas.

1) Terme connu du canon pâli : *Anuttarayogakkhema*.

2) Le Piṇḍikrama est signalé comme un mode de Yoga dans l'*Ācāryakriyāsamuccaya* 41 A 2, 52 A 7, 56 A 1.

3) C'est à tort qu'on voudrait distinguer d'une manière absolue, sous le rapport des idées mystiques, le Bouddhisme du Nord et le Bouddhisme du Sud. Voyez, par exemple, l'introduction de V. Fausbøll à sa traduction du *Suttanipāṭa* (S. B., X) : «.... he (Buddha) has reached peace; he knows that bliss consists in peace; he has gone to immortal peace, the unchangeable state of Nibbāna. And how is this state brought about? By the destruction of consciousness. And how does consciousness cease? By the cessation of sensation; by being without breathing» (p. XV).

Des procédés analogues sont exposés dans le deuxième chapitre. La récitation des trois syllabes «aḥ oṃ aṃ», correspondant à divers moments de la respiration, purifie la voix et prépare le fidèle à la pratique du 3^{me} krama. Ceci est du pur Yoga, et de fait nous rencontrons ici beaucoup de termes empruntés à la langue connue des traités spéciaux.

Par le Cittaviṣuddhikrama (3^{me} et 4^{me} chapitre) 1), l'esprit s'identifie à l'esprit de Bouddha ; opération d'autant plus aisée que d'après les principes de la Prajñā, les pudgalas et les dharmas n'ont aucune existence réelle. — Ainsi s'explique la formule qu'au point de vue de la vérité supérieure (paramārthasatya), les mystères du corps, de la voix et de la pensée des Bouddhas sont identiques aux mystères correspondant chez les créatures.

Tout ce développement, à la fois pratique et doctrinal, se résume dans la triple formule du premier chapitre, formule commune à beaucoup de textes et volontiers paraphrasée :

«Oṃ, j'ai essentiellement pour nature propre le diamant du corps, de la voix et de la pensée de tous les Tathāgatas» 2).

Le mot vajra a dans notre livre, comme dans toute la littérature de cette époque, une importance capitale que Burnouf a signalée. On connaît les expressions : vajrakāya, vajrasattva (avec ses diverses acceptions), vajracārya, vajradhara, vajrajñāna, vajrayoga, et d'autres analogues. Les descriptions des divinités, les formules, le style et la métrique négligée du Pañcakrama (dans le 1^{er} chapitre surtout) accusent une étroite parenté avec les Tantras 3).

1) Le 3^{me} chapitre (*anuttarasāṃdhīr iti aparāṇāma cittaviṣuddhikrama*) est spécialement consacré à la théorie de la connaissance. *Ācāryaśākyamītras to ātmano bāhuṣṛītyaṃ prakāṣayan prakṛtiprabhedaprakāṣakam anuttarasāṃdhināmakaṃ granthaṃ kṛtvā ārye pañcakrame prakṣiptavān* (ṭippaṇī du 2^{me} chapitre). On y trouve nettement marquée la distinction des deux espèces de Yoga. Le Yoga supérieur (*Adhyātma° anuttarayoga*), tout de méditation (chapitre IV, V, VI); et l'*Ādīharmayoga*, qui comporte les divers *Sādhana*s (*mantra-mūrti-devatāyoga*).

Parahitarakṣita, l'auteur du commentaire, peut-il être identifié avec le Parahita dont parle Tūrāṇātha ?

2) Comp. Mādhy. vṛtti 138 B 5 *tathāgato yatsvabhāvas tatsvabhāvam idaṃ jagat*. Ces opérations constituent la *Kāya-vāk-citta-maṇḍala-bhāvanā*.

3) Comp. notamment le *Yogāmbara*, le *Hevajraśākhinījālasaṃvara*, l'*Abhidhānottarottara*. Tous ces livres sont uniformes par le lexique, la composition et la grammaire. Aucune personnalité littéraire ou historique ne s'y trahit.

Le 4^{me} chapitre, Svādhiṣṭhānakrama, expose, comme le chapitre précédent, la purification ou l'opération de vider l'esprit. Il y est question du respect qu'on doit au guru, des initiations et des pratiques sacramentelles qui précèdent l'enseignement. L'absolue identité et la non existence de toute chose y est proclamée.

Le 5^{me} chapitre traite du [Sukha]abhisambodhikrama (Bodhicittābhiṣeka), le 6^{me} du Yuganaddhakrama, respectivement numérotés le 4^{me} et le 5^{me} krama. — L'Abhisambodhidarçana, appelé aussi Vajrajñāna, est inférieur au Yuganaddhakrama, état suprême, où l'esprit est irrévocablement confirmé dans l'unité : le nirvāṇa et le saṃsāra, le sens et l'objet sensible, la sagesse et la pitié (prajñā, karuṇā) 1), l'immortalité et la destruction, la forme et la non-forme, ces idées en apparence contradictoires cessent de se distinguer.

Le Yogin est désormais fixé dans la destruction des deux vérités 2), également étranger, indifférent, à toutes les formes de la connaissance et de la non-connaissance 3).

1) Comp. la *Prajñāpāramitā*.

2) *Satyadvayalaye sthitaḥ*. Comparez, dans la Mādhy. Vṛtti, l'*ātma°*, la *tathāgata°* et la *caturāryasatyaparīkṣā*.

3) Parmi les ouvrages nommés et quelquefois cités dans le *Pañcakrama*, je remarque les suivants : *Lalitavistara*, *Samājatantra* (*Āmatsamājatantra*; comp. Wassilief, p. 176), *Samājottara*, *Yogatantra*, *Vajramālā* (avec le titre de *Vyākhyātantra*), *Caturdevīparipṛcchāvākyāṭtantra* (comp. *Caturdevatāparipṛcchā*, dans Csoma Kandjour), *Advayasamatāvijayamahāyogatantra*, *Vāyutāttoḍḍapadamaṇḍasūtra* (comp. *Tattvasaṃgraha*), *Paramārtha* (peut-être le *Saṃvṛtiparamārthasatyānirdeṣa* du canon chinois) *Çataka* (†) (*d'Āryadeva*). Le titre *Yogatantra* désigne probablement une classe de Tantras.

CORRECTIONS.

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p. 42	19	sarvaçūnyañ
p. 47	31	tathā medyam

Lisez ñ pour m devant p, b et bh ; dans les formules om̐, etc., ñ remplace l'anunāsika — Séparez les pādas dans les stances I 1, V 17, 18, 38. — Le signe [] est employé pour marquer les syllabes restituées comme les syllabes supprimées ; qu'on veuille excuser cette erreur comme aussi la multitude insolite des majuscules.

NAMAḤ SARVAJÑĀYA.

I.

- 1 Trailokyācāramuktaṁ gaganasamagataṁ sarvabhāvasvabhāvaṁ
çuddhaṁ çāntaṁ viviktaṁ paramaçivamayaṁ yogināṁ eva
gamyam || Durbodhaṁ durvicāraṁ svaparahitataṁ vyāpinaṁ
nirnimittaṁ vande kāyaṁ jinānaṁ sukham asamasamaṁ
nirvikalpaikamūrtim
- 2 Çrī matsamājatantrasya śaṭkoṭyarthāvbodhataḥ
Piṇḍīkramam ahaṁ vakṣye sarvasattvalitodayam
- 3 Vikalpavāsanādoṣān jagattraya vimohakān
Samabhiṁkṣya tān dhīmān yogatantraṇa çodhayet
- 4 Pañca kāmān parityajya tapobhir na ca pīḍayet
Sukhena dhārayed bodhiṁ yogatantrānusārataḥ
- 5 Tencha saṁvarastho' yam abhedas tu sadā vrati
Kāyavākeittavajrasya sādhanāṁ tu samārabhet
- 6 Mahāṭavīpradeçesu phalapuṣpādyaśaikṛte
Parvate vijane sādhyāṁ sarvasiddhisamuccayam
- 7 [Çra]ddhāsānasamāsīnaḥ sattvaparyāṅkasamsthitaḥ
Dveṣavajrasamādhistaḥ sthānarakṣāṁ vi[1 B]cintayet
- 8 Daça krodhān samutsrjya jvalābhāsurabhīṣaṇān
Hūṁkārodbhūtabhūnusthān pratyālīḥapade sthitān
- 9 Daçadigmaṇḍalāgre tu saṁcintyaivaṁ yathākramam
Sarvaviḥnavināçārthaṁ sumbham ājñāya kilayet
Om̐ sum̐bha nisum̐bha hūṁ gṛhna gṛhna hūṁ gṛhnāpaya gṛhnāpaya
hūṁ ānaya ho bhagavan vidyārāja hūṁ phaṭ

- 10 Anena krodharūpeṇa ākṛṣyaivaṁ vināyakān
Kīlayed vidhivat sarvān prayogeṇa tu buddhimān
- 11 Vajrīmṛtamahārājān vajrakīlān vibhāvayet
Nīlotpaladalaḥṣyāmaṁ jvālāmālākulaprabham
- 12 Nābhideḥād adhobhāgaṁ ḥṣṭākāraṁ vibhāvayet
Ūrdhvaṁ krodhākṛtiṁ caiva trimukhākāraṣaḍbhujam
- 13 Adho vighnagaṇān vikṣya tan mantrān samudāharan
Nikhaned vajrakīlān tu vighnadeheṣu niḥcalam
Om̐ gha gha ghātaya ghātaya sarvaduṣṭān phaṭ kīlaya kīlaya
sarvapāpān phaṭ hūm hūm vajrakīla vajradhara ājñāpayati sar-
vavighnā[2A]nān kāyavākcittān kīlaya hūm phaṭ
- 14 Vajramudgarahastaṁ ca sumbharājān vibhāvayet
- 15 Vajravahniṁ samantāc ca vispharantaṁ vicintya vai
Duṣṭān pralāpitāni cinted dahyamānān itas tataḥ
- 16 Daḥadik kīlayitvā tu adha ūrdhvaṁ adhiṣya ca
Bhāvayet paramārthena niḥsvabhāvabhavatrāyam
- 17 Abhāvabhāvanā bhāvo bhāvanā naiva bhāvanā
Iti bhāvo na bhāvaḥ syād bhāvanā nopalabhyate
- 18 Anayā gāthayā ḥṣṇyān dhyātvā sthiracarātmakam
Anena vidhiyogena jñānabhūmir adhiṣyate
- 19 Ākāḍadhātumadhyasthaṁ bhāvayed vāyumaṇḍalam
Dvihūmyāmbijaniṣpannaṁ vajradvayasamāyutam
- 20 Agnimaṇḍalakaṁ cāpi tasyopari vibhāvayet
Dvihūmraṁbijaniṣpannaṁ vajradvayasamaṅkitam
- 21 Vārimaṇḍalakaṁ cāpi tasyopari vibhāvayet
Dvihūmvaṁbijaniṣpannaṁ vajradvayasamāyutam
- 22 Prṭh[i]vīmaṇḍalakaṁ cāpi tasyopari vibhāvayet
Dvihūmlaṁbijaniṣpannaṁ vajradva[2 B]yasamanvitam
- 23 Caturmaṇḍalasaṁbhāre vajrabhūbhāgamaṇḍalam
Tatra bhrūṁkāraṇiṣpannaṁ kūtāgāraṁ vibhāvayet
- 24 Caturasraṁ caturdvāraṁ catustoraṇaḥṣhitam
Catuḥsūtrasamāyuktam aṣṭastambhopaḥṣhitam
- 25 Hārārdhahārāracitaṁ maṇivajrārdhacandrakam
Khacitaṁ vajraratnais tu dvāraniryūhasaṁdhiṣu
- 26 Kumbhastambhamahāvajraṁ krayaḥṣṭas tu yakṣiṇī
Ghaṇṭāpatākasaṁḥṣhitam cāmarādivibhūṣitam

- 27 Madhyamaṇḍalake dhyāyād ātmānaṁ mudrayā yutam
Trimukhaṁ ṣaḍbhujākāram indranīlasamaprabham
- 28 Ārīvairocanaratnau ca amitābhaḥ ca karmarāṭ
Pūrvādidikṣu saṁcintyās trimukhākāraṣaḍbhujāḥ
- 29 Moharatyādikā devyas trimukhākāraṣaḍbhujāḥ
Āgneyīm diḥam ārabhya saṁniveḥyā yathākramam
- 30 Rūpavajrādikās tadvad bāhyakoṇacatuṣṭaye
Sthitaiva sparṣavajrā tu vajrasattvasamāyutā
- 31 Paṭṭikāyān nyaset pūrve maitreyaṁ kṣitigarbhakam
Va[3 A]jrapāṇiṁ khagarbhaṁ ca nyased dakṣiṇato vratī
- 32 Lokeṣān mañjughoṣān ca paḥcimāyān nyaset punaḥ
Sarvāvaraṇaviṣkambhiṁ samantabhadram uttare
- 33 Yamāntakaḥ ca prāgdvāre dakṣiṇe tv aparājitaḥ
Paḥcime tu hayagrīva uttare' mṛtakunḍaliḥ
- 34 Acalaḥ ṭarkvirājaḥ ca nīladaṇḍo mahābalaḥ
Pūrvādikōṇam ārabhya pravacintyā yathāyatham
- 35 Sumbharājamahākrodham adhaṣṭāt pravacintayet
Uṣṇīṣacakraṇvartī ca pravacintyas tathopari
- 36 Dhyātvāivam adhimuktyā vai māṇḍaleyaṁ yathāvidhi
Punaḥ samputāyogena svakāye tām praveḥyayet
- 37 Kāyacakraḥ gatān buddhān saṁcintyaiva yathāyatham
Pāramārthikacakraṇa tathatāyān praveḥyayet
- 38 Mārayet tv āgataṁ vyūhaṁ sutarān vidhim āpnuyāt
Asyārtho vajramālāyān viṣṭṛto viṣphuṭaṁ yathā
- 39 Rūpaskandhagatādarṣo bhūdhātur nayanendriyam
Rūpaṁ ca pañcamaṁ yāti krodhamaitreyasaṁyutam
- 40 Vedanāskandhasamatā abdhātulḥ ḥṣṇaṇe[3 B]ndriyam
Ḥabdaḥ ca pañcamaṁ yāti krodhadvayasamanvitam
- 41 Saṁjñā ca pratyavekṣāṇyān hutabhug nāsikendriyam
Gandhaḥ ca pañcamaṁ yāti krodhadvayasamanvitam
- 42 Saṁskāraḥ kṛtyānuṣṭhānaṁ māruto rasanendriyam
Rasaḥ ca pañcamaṁ yāti krodhadvayasamanvitam
- 43 Ūrdhvādhaḥkrodhasaṁyuktaṁ prakṛtyābhāsam eva ca
Vijñānaskandham āyāti vijñānaṁ ca prabhāsvaram
- 44 Sanirvāṇaṁ sarvaḥṣṇyān [ca] dharmakāyaḥ ca gadyato
Dṛḍhikaraṇaḥ etutvān mantraṁ etad udāharet

- Oṃ cūnyatājñānavajrasvabhāvātma'ham
- 45 Paramārthamaṇḍalaṃ hy etaṃ nirābhāsam alaṅkāraṃ
Paramārthasatyānāmāpi sarvatathāgatālayaḥ
- 46 Prabhāsvarapraviṣṭasya vyutthānaṃ ca pradārṇyate
Mantramūrtiprayogeṇa devatālabhanāṃ prati
- 47 Ākāṣadhātumadhyasthaṃ bhāvayet sūryamaṇḍalam
Tasyopari punar mantrī candrabimbaṃ vibhāvayet
- 48 Tatra cāṣṭadalaṃ padmaṃ raktavarṇaṃ vibhāvayet
Padmo[4 A] pari mahāmantrī tryakṣaraṃ bhāvayet punaḥ
- 49 Mantraṃ padmaṃ tathā sūryaṃ praviṣṭaṃ candramaṇḍale
Candramaṇḍalam āpūrṇaṃ bodhicittaṃ vibhāvayet
- 50 Sthāvaraṃ jaṅgamaṃ sarvaṃ tatraiva pravicitayet
Dṛḍhikaraṇaḥ etatvān mantram etaḍ udāharet
- Oṃ dharmadhātusvabhāvātma'ham
- 51 Yogam evaṃ samālambya anuyogaṃ samācāret
Punaḥ ca tryakṣaraṃ yogi candramadhye vicintayet
- 52 Tatas tryakṣarasambhūtaṃ sitakundendusanibham
Ādināthaṃ vicintyātha atiyogaṃ samārabhet
- 53 Akṣobhyānupraveṇa trimukhaṃ śaḍbhujajvalam
Indranīlaprabhaṃ dīptaṃ vajrasattvaṃ vibhāvayet
- 54 Vajraṃ cakraṃ tathā padmaṃ savyahasteṣu bhāvayet
Ghaṭṭāṃ ratnaṃ tathā khaḍgaṃ vāmahasteṣu bhāvayet
- 55 Tato nyāsaṃ prakurvīta skandhādīnāṃ vibhāgavit
Vairocanaḍisumbhāntaṃ bijanyāseṇa tattvataḥ
- 56 Vairocanīyabījaṃ tu oṃkāraṃ cūklavarṇakam
Rūpaskandhasvabhāve[4 B] na nyāseṇa mūrdhani mantravit
- 57 Āḥkāraṃ amitābhāsaṃ saṃjñāskandhasvabhāvakam
Raktavarṇaṃ mukhe dhyātvā vāgaicvaryam avāpnuyāt
- 58 Akṣobhyasya tu hūṃkāraṃ rājāvartakasuprabham
Vinyased dhyādaye mantrī vijñānaskandharūpataḥ
- 59 Svākāraṃ ratnanāthasya vedanāskandharūpataḥ
Pītavarṇaṃ nyāseṇa nābhau vedanācuddhihetukam
- 60 Pādadvaye tu hūṃkāraṃ saṃskāraskandhabhāvataḥ
Haritābhaṃ nyāseṇa mantrī karmānāthasya tattvataḥ
- 61 Moharāṇḍikair mantrī pṛthivyādīn praveṇayet
Kharatvaṃ dravatā auṣṇyam īraṇatvaṃ ca te kramāt

- 62 Thūṃkāraṃ cakṣuṣi nyāsyā kṣitigarbhaṃ vibhāvayet
Oṃkāraṃ karṇayor nyāsyā vajrapāṇiṃ vibhāvayet
- 63 Oṃkāraṃ vinyased ghrāṇe khagarbhaṃ tu vibhāvayet
Oṃkāraṃ rasane dhyātvā lokeṣāṃ ca vikalpayet
- 64 Hūṃkāraṃ manasi dhyātvā maṇjughoṣaṃ prabhāvayet
Hūṃkāraṃ sarvakāye ca dhyātvā viṣkambhinaṃ smaret
- 65 Maṇi[5 A]kāreṇa cīrāsasthaṃ maitreyaṃ parikalpayet
Bhadraṃ saṃ antato dhyātvā sarvasaṃdhiṣu saṃnyaset
- 66 Yamāntakaḥ savyabhūje apasavye' parājitaḥ
Hayagrīvo mukhe bhāvyo vaktre cāṇṭakūḍaliḥ
- 67 Acalaṃ dakṣiṇe bhāge vāme ca ṭarkvirājakaṃ
Jānau ca dakṣiṇe cinten nīlāṇḍaṃ mahojjvalam
- 68 Vāmajānau mahābalaṃ mūrdhni coṣṇīṣavajriṇam
Pādāntadvayavyasthaṃ sumbharājaṃ vicintayet
- 69 Nyāsaṃ kṛtvā tato mantrī skandhādīnāṃ yathāvidhi
Kāyamaṇḍalam āpanno mahāyogaṃ samārabhet
- 70 Mūrdhni madhyagataṃ cintet sampūrṇaṃ candramaṇḍalam
Tatra oṃkāraṃ cūklābhaṃ prasphuratpañcaraṇmikaṃ
- 71 Tato devīṃ viniṣcārya ādhipatyaprayogataḥ
Locaṇāṃ vividhāṃ cintet sarvavyomni prapūritāṃ
- 72 Kāyavajraṃ vicintyātha vyomāpūrya vyavasthitam
Tanmadhye' dhipatiṃ cinted ātmanaḥ ca puraḥsthitam
- 73 Dvā[5 B]triṃcālakṣaṇadharāṃ vyañjanācītibhūṣitam
Prārthayet tu tato mantrī gāthādvayam udāharan
- 74 Buddhakāyadharāḥ cīrmaṃs trivajrābhedyabhāvitāḥ
Adhiṣṭhānapadaṃ me' dya karotu kāyavajriṇaḥ
- 75 Daṣṭadikṣaṃsthitā buddhāḥ trivajrābhedyabhāvitāḥ
Adhiṣṭhānapadaṃ me' dya kurvantu kāyavajriṇaḥ
- 76 Locanāsahasānyuktaṃ cācāvataṃ ca vibhāvayet
Tat praveṇyādhiṣṭheta pañcaskandhaprapūritam
- 77 Yat kāyaṃ sarvabuddhānāṃ pañcaskandhaprapūritam
Buddhakāyasvabhāvena mamāpi tādṛcaṃ bhavet
- Oṃ sarvatathāgatakāyavajrasvabhāvātma'ham
- 78 Jihvā[bja]madhyagataṃ cinted āḥkāraṃ raktavarṇakam
Pāṇḍarākhyāṃ ca sāgaṇāṃ saṃsphared vyomapūritāṃ
- 79 Vāgyajraṃ ca tathā mantrī vyomāpūrya vyavasthitam

- Prārthayet tu tato mantrī gāthādvayam udāharan
80 Dharmo vai vākpathaḥ ṣṛimāṁs trivajrābhedyabhāvitāḥ[6 A]
Adhiṣṭhānapadaṁ me' dya karotu vāgvajriṇaḥ
81 Daḍadikṣaṁsthitaḥ buddhāḥ trivajrābhedyabhāvitāḥ
Adhiṣṭhānapadaṁ me' dya kurvantu vāgvajriṇaḥ
82 Svanāyakena saṁyuktāṁ paṇḍarāṁ sahasaiva tu
Jihvāpraviṣṭāṁ saṁcintya vāgadhiṣṭhānam ārabhet
83 Yad eva vajradharmasya vācā niruktisampadā
Mamāpi tādṛcī vācā bhaved dharmadharopamā
Om sarvatathāgatavāgvajrasvabhāvātmako'ham
84 Vinyasya hṛdaye mantrī ṇaḍibimbāṁ samujjvalam
Rājāvartanibhāṁ tatra hūṁkāraṁ pañcaraḇmikam
85 Tato niḇcārayed devīṁ māmakiṁ saḇaṇāṁ tatalaḥ
Cittavajraṁ tathā dhyātvā prārthayeta yathā puraḥ
86 Cittavajradharaḥ ṇṛimāṁs trivajrābhedyabhāvitāḥ
Adhiṣṭhānapadaṁ me' dya karotu cittavajriṇaḥ
87 Daḍadikṣaṁsthitaḥ buddhāḥ trivajrābhedyabhāvitāḥ
Adhiṣṭhānapadaṁ me' dya kurvantu cittavajriṇaḥ
88 Cittavajrasamāyuktāṁ hṛdaye sampraveḇya ca
Māmakiṁvyūham[6 B] akhilāṁ cittādhīṣṭhānam ārabhet
89 Yac cittāṁ samantabhadrasya guhyakendrasya dhīmataḥ
Mamāpi tādṛcīṁ cittāṁ bhaved vajradharopamam
Om sarvatathāgatacittavajrasvabhāvātmako'ham
90 Evaṁ pṛthag adhiṣṭhāya kulatrayavibhāgataḥ
Punaḥ sarvātmakāṁ kuryāṁ mantreṇānena buddhimāṁ
Om sarvatathāgatakāyavākcittavajrasvabhāvātmako'ham
91 Adhiṣṭhāyaivam ātmānaṁ ṇaḇimaṇḍalamadhyagam
Ṣaḍbhiḇ cihnaiḥ samāyuktāṁ cintet samayasattvakam
92 Hṛṇmadhyasaṁsthitaṁ sūkṣmaṁ jñānasattvaṁ vibhāvayet
Samādhisattvasaṁjñāṁ ca hūṁkāraṁ taddhṛdi nyaset
93 Niṣpādyaiṁ mahāyogaṁ trisattvātmakam ātmavāṇ
Anena vidhiyogena mahāsūdhanam ārabhet
94 Prāpya kanyāṁ viḇālākṣīṁ rūpayauvanamaṇḍitām
Nīlotpaladalaḇyāmāṁ rajakasya mahātmanāḥ
95 Suḇikṣitāṁ samādāya sūdhake bhaktivatsalām
Oṇkāraṁ ḇira[7 A]si dhyātvā āḇkāraṁ vākpathe nyaset

- 96 Hūṁkāraṁ hṛdaye dhyātvā svā nābhau hā dvipādayoḥ
Locanāṁ māmakiṁ cāpi tathā paṇḍaravāsinīm
97 Tārāṁ cāpi tathā mantrī pṛthivyādiṣu saṁnyaset
Rūpavajrādikā devīṁ tasyāṁ eva vibhāvayet
98 Kṣitigarbhādibhiṁ tāsāṁ samāpattiṁ vibhāvayet
Dakṣiṇe vajravetālīṁ bhuje vāme' parājitām
99 Bhṛkuṭīṁ ca mukhe tasyā ekajaṭāṁ ca guhyake
Bhūyo dakṣiṇapārcvasthāṁ viḇvavajrīṁ tathāgatīm
100 Viḇvaratnāṁ ca vāme tu mudrāyāḥ pravibhāvayet
Punar dakṣiṇajānusthāṁ viḇvapadmāṁ tathāgatīm
101 Viḇvakarmā ca vāme tu mūrdhni gaganavajriṇī
Pādāntadvayavinyastā dharapūṇḍharadevatī
102 Evaṁ saṁskṛtya tāṁ yogī vajrapadmam athārabhet
Mantrī hūṁkāraṇāṁ vajraṁ dhyāyād vai pañcasūcikam
103 Madhyasūcaṁ tathā tasya praṇavaṁ ca vibhāvayet
Tathaivāṣṭadalāṁ padmam āḇkāreṇa [7 B] tu bhāvayet
104 Pañcaraḇmisamākīrṇāṁ tatalaḥ sādhanam ārabhet
Om sarvatathāgatānuraḇaṇavajrasvabhāvātmako'ham
105 Hūṁkāragītena tu cālayet[a]
samudvalan vajradharasya garvam
Svabodhicittodayakāla eva
phaṭkāramantraṁ samudīrayet saḥ
106 Visargānte punar mantrī bodhicittena pūjayet
Daḍadikṣaṁsthitaṁ buddhāṁ mantraṁ etad udīrayet
Om sarvatathāgatapūjāvajrasvabhāvātmako'ham
107 Svamantrākṣaraṇiṣpannāṁ trivajrādhīṣṭhitasvakam
Padmamadhye tu niṣpādyā dveṣavajro bhavet punaḥ
108 Vajradhīḇmantranīṣpannāṁ paḇyed akṣobhyavajriṇam
Jaṭāmukuṭadharaṁ nātham akṣobhyakṛtaḇekharam
109 Nṛpavartakasaṁkāḇaṁ kṣṇaraktasitāṇanam
Sarvālaṁkārasampūrṇāṁ ṣaḍbhujāṁ tu vibhāvayet
110 Vajraṁ cakraṁ tathā padmāṁ savyahasteṣu dhārayet
Ghaṇṭāṁ cintāmaṇīṁ khaḍgaṁ tasya vāmeṣu bhāvayet
111 Niṣkrāmya hṛdayād eṣa vyavalokya diḇo daḇa
Buddharḍdhiṁ akhilāṁ [8 A] kṛtvā dharmacakraṁ pravartya ca
112 Saṁḇodhya nikḇi āṇ sattvāṁ dveṣavajrapade sthitāṁ

- Āgatya vajranāthasya purato'bhiniṣīdati
 113 Anupraveçyainān mantrī hṛdy ātmānān vibhāvayet
 Pūrvārūpān parāvṛtya dveṣavajrapade sthitāḥ
 114 Indranīlaprabhān dīptān sūryamaṇḍalamadhyagam
 Svamudrāliṅgitān vīraṇ sarvālaṅkārabhūṣitam
 115 Raudraçāntamahārāgaṇ mukhatrayavirājitaṁ
 Dveṣavajrasamādhisthāḥ protsṛjet sarvamaṇḍalam
 116 Jinajigmantranīṣpannān sṛjed vairocanaṇ vibhum
 Çaraccandrāṇḥṣaṇkāçān jāṭamukuṭamaṇḍitam
 117 Sitaraktakṛṣṇavadanān ṣaḍbhujān çāntarūpiṇam
 Cakravajrasitāmbhojaṇ dakṣiṇeṣu vicintayet
 118 Ghaṇṭān cintāmaṇiṇ khaḍgaṇ vāmeṣv asya vibhāvayet
 Hṛdayāt tathaiva nirgatya mohacaryāsthitāḥ prajāḥ
 119 Saṇḥodhya punar āgatya punaç cakre niṣīdati
 Ratnadhṛgmantranīṣpannān ratnaketuṇ sṛjed budhaḥ
 120 Jāṭājūṭadharaṇ saumyam [8 B] akṣobhyakṛṭaçekharam
 Pīṭakṛṣṇasitāsyān ca ṣaḍbhujān cāpi cintayet
 121 Tasya cintāmaṇiṇ vajraṇ cakraṇ savyeṣu bhāvayet
 Ghaṇṭān ca pīṭakamalaṇ khaḍgaṇ vāmeṣu bhāvayet
 122 Hṛdayāt tathaiva nirgatya alaṅkārapade sthitān
 Saṇḥodhya dakṣiṇe bhāge ratnamadhye niṣīdati
 123 Āroligmantranīṣpannān sṛjed amitavajriṇam
 Padmarāgaṇprabhān saumyam akṣobhyakṛṭaçekharam
 124 Jāṭamukuṭadharaṇ nāthaṇ raktakṛṣṇasitānanam
 Çṛīgārarasasāmyuktān ṣaḍbhujān tu vibhāvayet
 125 Padmanāḥn gṛhītvā tu vāmena saha ghaṇṭayā
 Hṛtpradeçasthitān padmaṇ dakṣiṇena vikāçayet
 126 Savyayor vajracakre tu vāmāyo ratnakhaḍgakau
 Pūrvavad rūgiṇaḥ çodhya pṛṣṭhato' bje niṣīdati
 127 Amoghavajriṇān mantrī prajādhṛgmantranirmitam
 Haritābhān sṛjen nāthaṇ jāṭamukuṭamaṇḍitam
 128 Haritakṛṣṇasitāsyān [ca] ṣaḍbhujān raçmi[9 A]bhāsuram
 Khaḍgaṇ ca viçvavajraṇ ca cakraṇ savyeṣu bhāvayet
 129 Ghaṇṭān apasavyahasteṣu haritapadmaṇ maṇiṇ tathā
 Abhūṭavacasāḥ sattvān viçodhya punar āgataḥ
 130 Uttarasyān diçī tathā viçvavajre niṣīdati

- Dveṣo mohas tathā rāgaç cintāmaṇiḥ samayas tathā
 131 Kulā hy ete tu vai pañca kāmamokṣaprasādhakāḥ
 Mantrān moharater jātān sṛjed devīn tu locanān
 132 Çvetān çāntarasopetān mūrdhni vairocanaṇkīṭam
 Sitaraktakṛṣṇavadanān ṣaḍbhujān tu vibhāvayet
 133 Savye cakraṇ ca vajraṇ ca tathaiva sitam utpalam
 Vāme ghaṇṭān tathā ratnaṇ khaḍgaṇ cāpi vibhāvayet
 134 Hṛdayāt tu vinirgatya vyavalokya diço daça
 Grahavyādhyāture loke çāntiṇ kṛtvā mahākṛpā
 135 Āgatya cakramadhye tu pūrvakoṇe niṣīdati
 Mantrād dveṣarater jātān sṛjed devīn tu mānakūn
 136 Nilotpaladalaçyāmān cāruvaktrān manoranān
 Kṛṣṇarakṣasitā[9 B]syān ca akṣobhyakṛṭaçekharān
 137 Savyeṣu vajraṇ cakraṇ ca nilaraktotpalān tathā
 Ghaṇṭān ratnaṇ ca khaḍgaṇ ca vāmahasteṣu dhārayet
 138 Mahāvighnabhayārtānān rakṣān kṛtvā mahākṛpā
 Niṣkramya punar āgatya nairṛtyān sā niṣīdati
 139 Mantrād rāgarater jātān sṛjet pāṇḍaravāsinīn
 Raktakṛṣṇasitāsyān vai padmarāgamaṇiprabhān
 140 Sāmitābhajaṭājūṭān ṣaḍbhujān tu vibhāvayet
 Gṛhītvotpalanāḥn tu vāmena saha ghaṇṭayā
 141 Utpalān hṛtpradeçasthān raktaṇ savyena bodhayet
 Vajraṇ cakraṇ ca savyābhyān maṇiṇ khaḍgaṇ ca vāmataḥ
 142 Dhārayantī vinirgatya çāntiṇ kṛtvā mahāture
 Āgatya padmamadhye vai vāyukoṇe niṣīdati
 143 Mantrād vajrarater jātān sṛjet tārān manoranān
 Haritakṛṣṇasitāsyān [ca] durvāpatrasamaprabhān
 144 Amoghena kṛtoṣṇiṣān ṣaḍbhujān tu vibhāvayet
 Viçvavajraṇ ca cakraṇ ca savyato'sitam utpalam
 145 Vāmeṣu [10 A] vinyased ghaṇṭān ratnaṇ khaḍgaṇ tathā vrati
 Sarvasattvān vaçīkṛtya viçvavajrāsanā punaḥ
 146 Nirgatāsau samāgamaṇya çivasthāne niṣīdati
 Dvitiye tu puṭe yogī rūpavajrāḍikaṇ sṛjet
 147 Agnikoṇe sṛjed devīn rūpavajraṇ manoranān
 Trimukhān ṣaḍbhujān çvetān çṛivairocanaṇaulikān
 148 Gṛhīṭadarpaṇān dvābhyān çeṣān moharater iva

- Nairṭyaṁ vinyased devīm caḍḍavajrāṁ tu ṣaḍbhujām
 149 Pītavarṇaṁ trivaktrāṁ ca ratnasambhavamaulikām
 Vīṇāvyaḡradvīhastāṁ ca ṇṇṇaṁ māmākīvad bhavet
 150 Vāyusthāne nyased devīm gandhavajrāṁ tu ṣaḍbhujām
 Raktavarṇaṁ trivaktrāṁ ca amitābhajaṭṭdharām
 151 Ṇaṁkhavyaḡradvīhastāṁ ca ṇṇṇaṁ pāṇḍaravāsīnīm
 Aīṇānyāṁ vinyased devīm rasavajrāṁ tu ṣaḍbhujām
 152 Trimukhām ṇyāmavarṇāṁ ca dundubhisvaramaulikām
 Hastastharasubhāṇḍāṁ ca ṇṇṇaṁ tārāsamākṛtīm
 153 Vajrasattvaṁ samā[10 B]līṅgya valnimadhye vyavasthītām
 Cintayet sparṇavajrāṁ tu patitulyāṁ mukhādibhīḥ
 154 Dvitiye tu puṭe pūrve paṭṭikāyāṁ sṛjed vrati
 Maimṭlīṁbījaviniṣṇannau maitreyakṣitigarbhakau
 155 Praṇavena samutpannau vajrapāṇīkhagarbhakau
 Paṭṭikāyāṁ sṛjen mantrī dakṣiṇāyāṁ yathākramam
 156 Oṁhūṁkāraviniṣṇannaṁ lokeṇaṁ maṁjughoṣakam
 Paṇcimāyāṁ sṛjed etāṁ uttarāyāṁ punaḥ sṛjet
 157 Oṁsaṁbījaviniṣṇannaṁ saviṣkamblhisamantakam
 Ete svanāthamukuṭā varṇādyais tatsamāḥ punaḥ
 158 Bhujaiḥ praharaṇaiḥ cāpi svasvādhipatibhīḥ sadā
 Maitreyaḥ kevalaṁ maṣyanāḡapuspaiḥ bibharti ca
 159 Saṁṇodhyāyatanāny ete divyanetrādīdāyakāḥ
 Sattvānāṁ punar āḡatya niṣīdanty āsaneṣu vai
 160 Yamāntakṛṇmantrabhavaṁ kṛṣṇaraktasitānanam
 Yamāntakaṁ sṛjen mantrī sphuliṅḡgagahanākulam
 161 Daṇḍaṁ cakraṁ tathā vajraṁ sa[11 A]vyahasteṣu dhārayan
 Hṛddeṇ tarjanīpāṇaṁ ghaṇṭāparaṇu vāmataḥ
 162 Vighnān saṁtrāsayan ghorān indrādīn sagaṇān api
 Padmasūryaṁ samākramya pūrvasyāṁ diḡi tiṣṭhati
 163 Prajñāntakṛṇmantrabhavaṁ ratnasambhavamaulikam
 Aparīḡitaṁ sṛjen mantrī ṇvetābham ahibhūṣaṇam
 164 Sītakṛṣṇaraktavadanaṁ bṛhatkukṣiṁ trilocanam
 Daṁṣṭrākārālavikaṭaṁ sphuliṅḡgagahanākulam
 165 Vajraṁ daṇḍaṁ tathā khaḍgaṁ savyahasteṣu dhārayan
 Hṛddeṇ tarjanīpāṇaṁ ghaṇṭāparaṇu vāmataḥ
 166 Vighnān saṁtrāsayan ghorān pratyālīḡhapaḍena tu

- Padmasūryaṁ samākramya yāmyāṁ diḡi sa tiṣṭhati
 167 Padmāntakṛṇmantrabhavaṁ hayagrīvaṁ sṛjed vrati
 Padmarāḡanibhaṁ tryakṣaṁ raktakṛṣṇasitānanam
 168 Karālāsyaṁ bṛhatkukṣiṁ amitābhakirīṭṇam
 Pratyālīḡhapaḍaṁ vīraṁ sphuliṅḡgagahanākulam
 169 Padmaṁ khaḍgaṁ ca musalaṁ savyahasteṣu [11 B] bhāvayet
 Ghaṇṭāṁ sagarvapaṇaṁ pāṇaṁ savyetareṣu ca
 170 Padmasūryaṁ samāruhya vyavalokya diḡo daḡa
 Vighnasamtrāsanaṁ kṛtvā vāruṇyāṁ diḡi tiṣṭhati
 171 Vighnāntakṛṇmantrabhavaṁ dundubhisvaramaulikam
 Nilotpaladalaḡyāmaṁ sṛjed amṛtakuṇḍalīm
 172 Nīlaktasitāsyaṁ ca karālamukhavibhramaṁ
 Bṛhatkukṣiṁ trinayanaṁ raktajvālāvibhūṣitam
 173 Viḡvavajraṁ tathā cakraṁ musalaṁ cāpi savyataḥ
 Dhārayaṁs tarjanīpāṇaṁ ghaṇṭāparaṇu vāmataḥ
 174 Vighnasamtrāsanaṁ kṛtvā pratyālīḡhapaḍena tu
 Padmasūryaṁ samāruhya kauveryāṁ diḡi tiṣṭhati
 175 Svamantrākṣaranīṣṇannaṁ acalaṁ ca sṛjet punaḥ
 Indranīlaprabhaṁ tryakṣaṁ ḡrīvairocanamaulikam
 176 Daṁṣṭrākārālavadaṁ kṛṣṇaraktasitānanam
 Aṭṭhāsaravaṁ ghoraṁ bṛhatkukṣiṁ mahābalam
 177 Khaḍgaṁ vajraṁ tathā cakraṁ savyahasteṣu dhārayet
 Ta[12 A]rjanīṁ cāpi paraṇu pāṇaṁ vāmeṣu pāṇiṣu
 178 Vighnān jvarādīkān hatvā pratyālīḡhapaḍena tu
 Padmasūryaṁ samāruhya valnisthāne sa tiṣṭhati
 179 Svamantrākṣaranīṣṇannaṁ ṭarkvirājaṁ sṛjed vrati
 Indranīlaprabhaṁ vīraṁ ratnasambhavamaulikam
 180 Kṛṣṇaraktasitāsyaṁ ca bṛhatkukṣiṁ bhayānakam
 Dadhānaṁ vajraṁ hūṁkāramudrāṁ pāṇidvayena tu
 181 Vajraṁ khaḍgaṁ ca savyābhyāṁ vāmataḥ pāṇaṁ aṁkuṇaṁ
 Pratyālīḡhena sūryastho nairṭyaṁ vighnanāḡakāḥ
 182 Svamantrākṣaranīṣṇannaṁ nīladaṇḍaṁ sṛjed vrati
 Nīlameghaṁbhaṁ tryakṣam amitābhakirīṭṇam
 183 Nīlaktasitāsyaṁ ca bṛhatkukṣiṁ bhayāvahaṁ
 Daṇḍaṁ khaḍgaṁ tathā cakraṁ savyahasteṣu dhārayan
 184 Hṛddeṇ tarjanīpāṇaṁ padmaṁ paraṇu ca vāmataḥ

- Hatvety upadravabhayaṃ pratyāliḍhapade sthitaḥ
 185 Padmasūryaṃ samāruhya vāyavyaṃ diḍi tiṣṭhati
 Svamantrākṣaraṇiṣpannaṃ dundubhi[12 B]svaramaulikam
 186 Mahābalaṃ sṛjen mantrī nilotpaladalaprabhaṃ
 Kṛṣṇaraktasitāsyāṃ ca tryakṣaṃ bhairavanāditam
 187 Nāgabhūṣitasarvāṅgaṃ bṛhatkukṣiṃ bhayānakam
 Daṇḍaṃ khaḍgaṃ tathā cakraṃ savyahasteṣu dhārayan
 188 Hṛddeḥ tarjanīpācaṃ . . . parṇaṃ ca vāmataḥ
 Dākinyāḍibhayadhvaṃsī pratyāliḍhapadena saḥ
 189 Padmasūryaṃ samāruhya aigānyāṃ diḍi tiṣṭhati
 Svamantrākṣaraṇiṣpannaṃ sṛjed uṣṇīṣacakriṇam
 190 Ākāṣaṇyāmakāṃ ghoram akṣobhyakṛtaḥkharan
 Kṛṣṇaraktasitāsyāṃ ca tryakṣaṃ lambodaraṃ vibhum
 191 Vāmadakṣiṇahastābhyāṃ uṣṇīṣaṃ mūrdhni dhārayan
 Vajrapadmaṃ ca savyābhyāṃ tarjanīkhaḍgam anyataḥ
 192 Sarvopadravavidhvaṃsī pratyāliḍhapadodyataḥ
 Padmasūryaṃ samāruhya brahmasthāne sa tiṣṭhati
 193 Svamantrākṣaraṇiṣpannaṃ sumbharājaṃ sṛjed vrātī
 Ākāṣasuprabhaṃ tryakṣaṃ kṛṣṇaraktasitānanam
 194 Bṛhatkukṣiṃ ka[13 A]rālāsyam akṣobhyakṛtaḥkharan
 Vajraṃ cakraṃ tathā ratnaṃ savyahasteṣu dhārayan
 195 Hṛddeḥ tarjanīpācaṃ padmakhaḍgaṃ ca vāmataḥ
 Kālakūṭāḍikaṃ sarvaviṣaṃ sthāvarajaṅgamam
 196 Hatvā vināyakāṃ sarvāṃ cāntiṃ kṛtvā tu sarvataḥ
 Ajñāṃ sampādyā nikhilāṃ pratyāliḍhapade sthitaḥ
 197 Padmasūryaṃ samāruhya bhuvo' dhaṣṭāt sa tiṣṭhati
 198 Utsṛjya maṇḍalaṃ sarvaṃ dvātriṃśaddevatāmayaṃ
 Cakramadhyasthito bhūtvā sūkṣmayogam athārabhet
 199 Nāsāgre sarṣapaṃ cintet sarṣape sacarācaram
 Bhāvayej jñānapadaṃ rāmyaṃ rahasyaṃ jñānakalpitaṃ
 200 Pañcavarṇaṃ mahāratnaṃ sarṣapasthūlamātrakaṃ
 Nāsikāgre prayatnena bhāvayed yogataḥ sadā
 201 Sthiraṃ tu sphārayed ratnaṃ asthiraṃ naiva sphārayet
 Sphā[13 B]rayet pravaraṃ meghair buddhajvālāsamaprabhaiḥ
 202 Bhikṣācinā na japtavyaṃ na ca bhikṣarato bhavet

- Japen mantram abhinnāṅgaṃ sarvakāmopabhogakṛt
 203 Uccārya saṃsphared vajraṃ samāptau saṃhāram ādiḥet
 Idaṃ tat sarvabuddhāṅgaṃ japoktaṃ paramārthata [iti]
 204 Sūkṣmayogajapaṃ cāpi dvidhā kṛtvā yathārucci
 Ātmānaṃ ca punar mantrī tathatāyāṃ praveḥayet
 205 Maṇḍalasthāḥ caturdevyo na paḥyantaṃ tatal patim
 Gāthācatuṣṭayenettṣaṃ bodhayanti mahāsukham
 206 Tvaṃ vajrasattva bhuvaneḥvara sattvadhāto
 trāyāhi māṃ ratimanojña mahārthakāmāḥ
 Kāmāhi māṃ janaka sattvamahāgrabandho
 yadicchase jīvatu mahya nātha
 207 Tvaṃ vajrakāya bahusattvapriyāgracakra
 buddhārthabodhiparamārthahitānudarḥi
 Rāgeṇa rāgasamayāṃ mama kāmayasva
 yadicchase jīvatu mahya nātha
 208 Tvaṃ vajravāca sakalasya hitānukampī
 lokārthakāryakaraṇe sada sampravṛtta
 Kāmāhi māṃ suratacarya samantabhadra
 yadicchase jī[14 A]vatu mahya nāthaḥ
 209 Tvaṃ vajrakāma samayāgra mahāhitārtha
 sambuddhavaṃṣatīlakaḥ samatānukampī
 Kāmāhi māṃ guṇanidhiṃ bahuratanabhūtāṃ
 yadicchase jīvatu mahya nātha
 210 Evaṃ utthāpitaṃ nāthaṃ sadbhūtaguṇakīrtanaḥ
 Akṣobhyādisvabhāvena saṃstuvanti tathāgatāḥ
 211 Akṣobhyavajra mahājñāna vajradhātumahābudha
 Trimāṇḍala trivajrāgra bhāṣaguhyā namo' stu te
 212 Vairocana mahācuddha vajracānta mahārāte
 Prakṛtiprabhāsvarāṇ dharmāṇ deḥavajra namo' stu te
 213 Ratnarāja sugāmbhīra khavajrākācanirmala
 Svabhāvacuddha nirlepa bhāṣaguhyā namo' stu te
 214 Vajrāmṛtamahārāja nirvikalpa khavajriṇam
 Rāgapāramitāprāpta bhāṣavajra namo' stu te
 215 Amoghavajra sambuddha sarvāḥparipūraka
 Cuddhasvabhāvasamblūta vajrasattva namo' stu te
 216 Nutvātha buddhair anurāgya cakraṃ
 prakāḥya guhyaṃ paramaṃ yathā yathā

- Svakāyacakre viniveçya cakram
mahāsukhas tiṣṭhati nātha ekaḥ
- 217 Evaṁ . . . yoga[14 B]karas tu yogī
hūṁkāragarbhaṁ pravacintya lokam
Dṛṣṭvā jagattadbhavavajrasattvaṁ
vyutthāya taddhīr vicared yathāvad [iti]
- 218 Samādhim ālambayan mantrī anutpattir yadā bhavet
Vicintayed imaṁ yogiṁ kāyavākeittapriṇanam
- 219 Vitastimātram ākramya mūrdhni maṇḍalalakalpanā
Omākāraṁ tatragāṁ dhyātvā pañcūmrānīpātanam
- 220 Anena vajrayogena tejasvī bhavati kṣaṇāt
Kāyavākeittasausthityaṁ labhate nātra saṁçayaḥ
- 221 Evaṁ abhyāsato mantrī çodhayed bodhayet tathā
Hṛt kaṇṭhaṁ caiva saṁçodhya prīṇayec ca tathāgatān
- 222 Hūṁkāreṇa ca saṁçodhya āḥkāreṇa tu bodhayet
Jvālayet praṇavākrāntam iyam āhāraçodhanā
- 223 Kaṇṭhe çaṁkhaṁ vicintyādau tasmin hrīḥkārasambhavam
Padmam aṣṭadalaṁ cinted dhūṁkāraṁ karṇikopari
- 224 Hūṁkārajaṁ mahāvajraṁ pañcasūkāṁ vibhāvayet
Madhyasūkāgre saṁcinted omākāraṁ kaṇṭhaçodhanam
- 225 Meghanādaṁ hṛdi dhyātvā tri[15 A]çikhāgniṁ tataḥ spharet
Tatrāhāraṁ ca ju[h]yāt homamādhyātmikaṁ tv idam
- 226 Vāyavyaṁ dīpayed agniṁ vāruṇaṁ pacate tu saḥ
Māhendraṁaḍalaṁ sthānaṁ yatra saṁcarate haviḥ
- 227 Annaṁ pānaṁ ca yat kiṁcit tat sarvaṁ vāruṇena tu
Açanaṁ mukhapadmēna hṛtpadmaṁ sampraveçayet
- 228 Nāthipadmagataṁ paçcāt sampuṭikarāṇayogataḥ
Gudapadmād vinirgatya bhasmāntaṁ ca vinirdiçet
- 229 Na jarā nāpi rāgaç ca na mṛtyur na viṣādikam
Nākālamaraṇaṁ tasya sarvopadravanāçanam [iti]
- 230 Çrīvajramālāva[ra]manthanena
gūḍhaṁ samājāmbunidhiṁ mathitvā
Yat sādhanāṅgāmṛtam āpi tena
lokaḥ samasto' maratām upaitu

Pinḍīkramasādhanaṁ samāptam || Kṛtīr ācāryaçrīnāgārjuna-
pādānām

PAÑCAKRAMAṬIPPANĪ.

NAMO VAJRASATTVĀYA.

- āryanāgārjunapādakṛtapinḍīkramasya yathā bhāvanākramas ta-
theha sūcyate. || prathamam tāvad aṭavyādau manorame sthāne
sukhāsanastho yogī | vikalpavāsanādoṣa dūṣitān sarvasattvān
samabhivikṣya | taduddharaṇavāñchāsvabhāvāṁ mahākaruṇāṁ
5 āmukhīkṛtya | om svabhāvaçuddhāḥ sarvadharmāḥ svabhāva-
çuddho' haṁ ity uccārya çūnyatālabhanena prākṛtāḥkārāṁ
apanīya | ātmānaṁ jhaṭ iti vajrasattvarūpaṁ niṣpādyā | vajradhig
itis amuccārya | tenākṣobhyaṁ samutsṛjya | ātmāni praveçya
tryakṣareṇa kavacaṁ kṛtvā | anena krameṇa dveṣavajrasamādhisthaḥ
10 sthānarakṣāṁ samārabhed iti⁷ | tato akṣobhyahṛdbhīdā daça krodhān
saṁskārya | dvitīyaṁ çumbham ājñāpya mantreṇa | dvitīyamantreṇa
punar ājñāṁ dattvā tenaiva ca mantreṇa sumbhena kilayed viglān |
tataḥ [1.B] kilakād bahiḥ tarkvir hūṁjaḥ | iti mantreṇa | loha | jala
| agni | vāyu | prākārāṁç cintayed ity āmnāyaḥ | tadānu bhrūṁ-
15 kārāṁ uccārya tatpariṇāmataç caityākārāṁ vajrapaṇjaraṁ dṛṣṭvā
| tanmadhye svabhāvetyādīnā gāthārthēna çūnyatāṁ cintayed iti¹⁸
| tato mahākaruṇayā prabodhitaḥ saṁ yamkārāṁ vāyumaṇḍalaṁ
dhanurākṛti¹⁹ | hūṁkāradvayena pārçvayor vajrāṅkitaṁ paçyet |
evam agnivaruṇapṛthivīmaṇḍalāni²² | eṣāṁ pariṇāmena viçvavajra-
20 mayabhūbhāgaṁ dṛṣṭvā | [tadupari bhrūṁkārajaṁ kūtāgāraṁ viç-
vapadmasthacandrārūḍhaṁ māṇḍaleyānāṁ cakrāsanādyanvitaṁ dhy-
ātvā] madhye hūṁ om āḥ || ity akṣaratrayeṇa sūryacandraviçvapadma-
kiṁjalkacandre punas tryakṣaraṁ dṛṣṭvā etat sarvaṁ pariṇāmya jhaṭ iti
dvātrīṁçaddevatāparivṛtāṁ vajrasattvarūpam ātmānam abhinirmāya
25 | ³⁶tān māṇḍaleyān skandhādiṣu bhāve[2 A]na skandhādiṣu linān
dṛṣṭvā paramārthamaṇḍale praveçayet | ³⁹rūpaskandhetyādīnā tad
darçayati | ādarçasvabhāvo vairocanaḥ | bhūdhātur locanā | nayanen-
driyam iti kṣitigarbhaḥ | rūpaṁ ceti rūpavajrā | maitreyo'pi yamān-
takācalābhyāṁ saha vajradhare'ntarbhavati | ⁴⁰vedanāskandha-
30 samatā ratnasambhavaḥ | abdhātur māmakī | idānīṁ māmakī
ratnakulī smṛtā | paçcād akṣobhyakulī bhaviṣyati kuladvaye' py
āvaraṇaṁ yatra | çraṇendriyaṁ khagarbhaḥ | çabdavajrā ca |

- krodhadvayam iti prajñāntakataṭarkvirājau | sañjñā ca pratyavekṣa-
 nyam ity amitābhaḥ | hutabhuk pāṇḍaravāsini⁴¹ | nāsikendriyaṁ
 35 lokeṣaḥ | gaudhavajrā ca | krodhadvayasamanvitam iti | padmān-
 takanīladanḍau | saṁskārāḥ kṛtyānuṣṭhānam amoghasiddhiḥ |
 māruta iti tārū | rasanendriyam iti sarvaṇīvaraṇa[2 B]viṣkambhī
 | rasavajrā ca | krodhadvayasamanvitam iti | vighnāntakamahā-
 balau | ūrdhvādhaḥkrodhadvayasamīyuktam iti⁴³ | uṣṇīṣaḥcumbhau |
 40 jñānatrayasvabhāvamāna-indriyasvabhāvo mañjughoṣaḥ | upalakṣa-
 natvād vajrapāṇisamantabhadraṁ api draṣṭavyau | tatra maitreyakṣiti-
 garbhau vairocanakulinau bhavataḥ | ratnakulī khagarbhāḥ | amitā-
 bhakulī lokeṣaḥ | amoghasiddhikulī sarvaṇīvaraṇaviṣkambhī | ṣeṣaḥ
 tu trayo'kṣobhyakulina ity evaṁ jñātavyam | tataḥ oṁ ḥṁnyatājñāna-
 45 vajrasvabhāvātmaḥ⁴⁴ ity uccārya vajrasattvam api darpaṇaḥcā-
 sakrameṇa prabhāsvare praveṣayann anupalambham āviṣati⁴⁶ | tataḥ
 pūrvapraṇidhānākṣepād ṛgiti sūcitāṁ sūryamaṇḍalākāreṇa pariṇatāṁ
 tadupari candraṁ padmaṁ tryakṣaraṁ ca | etat sarvaṁ pariṇāmya
 candram | candrāt punas tryakṣarasambhūtaṁ sitavajraṁ vajrāṁ
 50 mahāvajradharam[3 A] | akṣobhyānapraveṣeṇa⁵³ nyāsaṁ vicintayed
 iti | tatra oṁ āḥ hūṁ svā hā kārāṁ mastakādiṣu vinyasya | lām
 mām yām tām brām ṣām gaṁ syām pṛthivyādiṣu vinyasya | cakṣurā-
 diṣu thām oṁ oṁ oṁ hūṁ ūṁ maṁ saṁ vinyasya | daḥ hūṁkārāṁ
 yamāntakādyāṁ bhujādiṣu vinyasya | tatra dakṣiṇāvāmabhujayor
 55 yamāntakāparājitau | mukhe hayagrīvam | guhye'mṛtakuṇḍalim |
 dakṣiṇāvāmabāhvor acalaṭarkvirājau | dakṣiṇāvāmājānvor nīlādā-
 ḍamahābalau | uṣṇīṣacakravartinaṁ mūrdhni | pādayoḥ sumbharaṁ
 | tadanu kāyavākeittādhiṣṭhānaṁ ca kṛtvā^{60 90} | samayasattvasya
 hṛdi⁹¹ jñānasattvaṁ dvibhujāṁ raktavarṇam | vajravajraghaṇṭṭādhā-
 60 ram | samāpannam | tasya ca hṛdi samādhisattvasaṁjñakāṁ⁹² hūṁ-
 kārāṁ nyaset | tato bāhyāṅganāyā rajakakulātmikāyā jñānamudrāyā
 vā skandhādikaṁ saṁśodhya vajrapadmasaṁskāraṁ ca kṛtvā |
 tābhyāṁ samāpattiṁ kuryāt [3 B] | tatra hūṁkāreṇa pañcasūcikaṁ
 vajram¹⁰² | madhyasūcau praṇavam¹⁰³ | āḥkāreṇa dharmo-
 65 dayamadhyā aṣṭadalapadmaṁ raktavarṇaṁ vicintayed iti | vajrapad-
 masāṁskāraḥ | cumbanāliṅganakrameṇa ratnasambhavāhaṁkāreṇa
 nurāgayet | bodhicittāvasthāyām amoghasiddher ahaṁkāraṁ kuryāt
 | tato bodhicittāt prajñāravinde jhaṭ iti prajñābhavotpattikrameṇa

maṇḍalacakram utṣṛjed dvātriṁṣaddevatātmakam^{108 107} | tadanu
 guhyamaṇḍalād bāhyotsargamaṇḍalaṁ vajradhig ityādimantreṇa
 pratyekaṁ saṁskārya sattvānāṁ dveṣādiviḥuddhiṁ vidhāyālaṁkṛtya
 ca krameṇa yathoktamaṇḍalacakrākāreṇopaviṣṭaṁ cintayet¹⁰⁸ |
 kiṁ tu madhye nāyakavajradharātmani dveṣavajraṁ praviṣṭam
 cintayet | sparṇavajrātmani sparṇavajrāṁ ca praviṣṭāṁ cintayed iti
 | hūṁkāradibījākṣarasmarṇeṇa vā | tato jñānacakrapraveṣābhī-
 kṣanurāgaṇādikaṁ jhaṭiti cintayet | [4 A] tato vajrajāpādikaṁ
 kṛtvā codanāstutyādipūrvakaṁ samādhisattvātmakaṁ hūṁkāroccā-
 rṇeṇa sattvāṁ hūṁkāre praveṣya maṇḍaleṣu saṁharat | tatraiva
 | tanniṣpannaṁ viḥvavajrasattvaṁ paḥyann ca vihareḥ iti ||
 samāptā piṇḍikramaṭippaṇī

II.

- 1 Sarvabuddhātmaṁ nāthaṁ natvā cṛīmanmahāsukham
Vajrajāpakramaṁ vaksye yogatantrānusūrataḥ
- 2 Utpattikramasamsthānāṁ niṣpannakramakāṁ [15 B] kṣiṇām
Upāyaḥ ca iṣa sambuddhaiḥ sopānam iva nirmitaḥ
- 3 Prābhūtaḥ ca sattvānāṁ vāyavākhyah sarvakarmakṛt
Vijñānavāhanaḥ caiva pañcātmā daḍadhā punaḥ
- 4 Vāyutattvānupūrveṇa mantratattvaṁ samāviṣet
Mantranidhyaptim āgmya vajrajāpaḥ suḥkṣyate
- 5 Vajrajāpasthito mantri cītanidhyaptim āpnuyāt
Māyopamasamādhistho bhūtakotyaṁ samāviṣet
- 6 Bhūtakoteḥ samuttiṣṭhann advayajñānam āpnuyāt
Yuganaddhasamādhistho na kiñcic chikṣate punaḥ
- 7 Ayaṁ niṣpannayogākhyo mahāvajradharaḥ ca saḥ
Sarvākāravaropetaḥ sarvajño jāyate tataḥ
- 8 Anāgatam atītaṁ ca vartamānaṁ bhavatrāyam
Tatkṣaṇān nikhilaṁ paṇyeta prabhāsvaraviṣuddhitāḥ
- 9 Etat tattvaṁ sthitaṁ tantrā cṛīsamāje sumudritaṁ
Vyākhyātāntrānusāreṇa boddhavyaṁ guruvaktrataḥ
Tatra prathamātaraṁ vāyutattvoddeṣapada[m] mūlasūtrād evāva-
tāryate
- 10 Nāsāgre sarṣapaṁ cintet sarṣape sacarā [16 A] caram
Bhāvayet jñānapadaṁ ramyaṁ rahasyaṁ jñānakalpitaṁ
- 11 Pañcavarṇaṁ mahāratnaṁ sarṣapasthūlamātrakaṁ
Nāsikāgre prayatnena bhāvayed yogataḥ sadā
iti samdhābhāṣeyam | asya vajrapadasya nirdeṣam āha caturde-
vīparipreṣāvākyātantre
- 12 Tad devi sampravakṣyāmi sārāt sāratarāṁ param

- Rahasyaṁ sarvabuddhānāṁ yat tat sarvātmani sthitaṁ
- 13 Pañcājñānamayaṁ tattvaṁ sarṣapasthūlamātrakaṁ
Tasya madhye sthito devo hy avyakto vyaktarūpavān [iti]
Samājottare py amum arthaṁ dyotayann āha
 - 14 Pañcājñānamayaṁ cīvāsaṁ pañcabhūtasvabhāvakaṁ
Niṣcārya padmanāsāgre piṇḍarūpeṇa kalpayet
 - 15 Pañcavarṇaṁ mahāratnaṁ prāṇāyāmanam iti smṛtam
Svamantraṁ hṛdaye dhyātvā cittaṁ bindugataṁ nyased [iti]
Asyāpi pratinirdeṣam āha vajramālānāmnī vyākhyātantre
 - 16 Nāsāgre sarṣapaṁ nāma prāṇāyāmasya kalpanā
Prāṇāyāmasthitaḥ pañca raṣmayo buddhabhā [16 B] vataḥ
 - 17 Ūrdhvaṁ ghrāṇād vīṇikrānto vāmadakṣiṇādvandvataḥ
A[dha]c ceti caturdhāsmād velā ādhyātmikā smṛtā
 - 18 Kaṇṭhahṛnnābhiguhyābje gatyāgati vinirdiṣet
Vihared ardhayāmikāṁ [velā] paripātyā yathākramam
 - 19 Dakṣiṇād vinirgato raṣmir hutabhuṁmaṇḍalaṁ ca tat
Raktavarṇam idaṁ vyaktaṁ padmanātho' tra devatā
 - 20 Vāmād vinirgato raṣmir vāyumaṇḍalasaṁjñitaḥ
Haritācyāmasaṁkāṣaḥ karmanātho' tra devatā
 - 21 Dvābhyāṁ vinirgato raṣmiḥ pītavarṇo mahādyutiḥ
Māhendramaṇḍalaṁ caitad ratna[nā]tho' tra devatā
 - 22 Adho mandapracāras tu sitakundendusaṁnibhaḥ
Maṇḍalaṁ vāruṇaṁ caitad vajranātho' tra devatā
 - 23 Sarvadehānugo vāyuḥ sarvaceṣṭāpravartakāḥ
Vairocanasvabhāvo' sau mṛtakāyād viniṣcared
 - 24 Vāyutattvaṁ idaṁ vyaktaṁ pañcājñānasvabhāvakaṁ
Tārikā na prajānanti āgmyaṁ bālayogināṁ [iti] [17 A]
Evaṁ vāyutattvaṁ pratipādyedānīṁ mantratattvasyoddeṣapadaṁ
mūlasūtrād avatāryate
 - Sarvatathāgataḥ kāyavākceittarahasyaṁ sarvatāntrahṛdayasaṁcodanaṁ
nāma paramaguhyāṁ svakāyavākceittavajrebhyo vākpathaniruk-
tā mantrasamuccayam udājahāra | Om āḥ hūṁ
 - 25 Arthānugamajāpena niḥsvabhāvena cāruṇā
Vicāraṇā tryadhvabuddhebhyo vajrajāpaḥ sa ucyate
 - 26 Bhikṣūcīnā na japtavyaṁ na ca bhaikṣarato bhavet
Japen mantraṁ abhinnāṅgaṁ sarvakāmopabhogakṛt

ity uddeṣapadam | asya nirdeṣam āha saṁdh[y]āvyākaraṇavyā-
khyāntantre tad avatāryate

- 27 Pratyuvāca tataḥ ṣrīmān mahāvairocanaṁ vibhum
Viṣvarūpam idaṁ cittam sarvasattvopapattitaḥ
- 28 Jātaṁ san niḥsvabhāvo 'pi bhāvākhyam tu pratītyatas
Kṛtvā cānubhavam samyag bodhicittam khatulyakam
- 29 Jagadarthaṁ vidhātum ca tad deṣayottame jane
Sādhanaopāyikamātraṁ [17 B] jñātvā tantre vipaṇcitam
- 30 Ācāryā vayan ity evaṁ vadanty āgamikā vibho
Yat [tu] vākyam mamety evam uktvā kṣipanti bālīcāḥ
- 31 Saṁdh[y]āya bodhicittam te na vidanti yathārthata [iti]
- 32 Athedaṁ bhagavān svāmī mahāvairocano munīḥ
Tris kṛtvā sādhuvacanaṁ vajrapāṇīm vaded idam
- 33 Kathayāmi prabhedena nirvikalpārthataṭṭvataḥ
Pratyāhāropalambhākhyam saṁketaṁ pāramārthikam
- 34 Pratyāhāro hi sāmānyam buddharūpopalambhakam
Saṁketaṁ mantratattvākhyam tathatā pāramārthikam
- 35 Ekādir na ca madhye tu daṣabhir yo na badhyate
Tam abaddhaṁ vijāniyāt sarvartiparasampadam
- 36 Svaravyaṅjanavarṇāḥ ca navasaṁkhyānuvartinaḥ
Abaddhānyonyasaṁyogād yo veti sa jagadguruḥ
- 37 Bhūtāntena samāyuktam kalādiṣoḍaḥ sthitam
Pañcapanīcakasaṁyuktam catustrayāniyojitam
- 38 Sānusvāraṁ sadīrgham ca guṇasaṁyogalopavat
Hrasvaṁ samastavākyaṁ syān na cānekaṁ [18 A] na caikakam
- 39 Ye varṇāḥ prṣṭhataḥ proktā abhimukhāḥ ca ye punaḥ
Strīpuiṇnapuṁsakās te ca dhātvādīparikalpitāḥ
- 40 Adhauṛdhrasamāyuktam jñātvā buddhyā niyojayet
Pratyāhāram idaṁ mantraṁ niḥsvabhāvasvabhāvajam
- 41 Tataḥ pariṇataṁ rūpaṁ yad devatopalambhakam
Sāṁketikaṁ tritattvasthaṁ prakṛtijāpalakṣaṇam
- 42 Akārodeṣakaṁ jñānaṁ buddhasya hrdayaṁ bhavet
Omākāraḥ saṁśrjet sattvān buddharūpāgrakalpitān
- 43 Hūṁkāraḥ saṁharet sattvān aḥkāraḥ sthāpako bhavet
Praveṣaḥ ca sthitiḥ caiva vyutthānaṁ ca krameṇa ca
- 44 Japen mantraṁ abhinnāṅgaṁ prajñopāyapade sthitaḥ

- Pāṇḍurādijāpaḥ proktaḥ pañcaviṁṣacetatadvayam
- 45 Caturbhir guṇitaṁ samyak caturyoga ṣataṁ nava [?]
Navaṣataṁ tu yad dṛṣṭam caturviṁṣatparikramam
 - 46 Pratyutpādād bhavet tatra dvyayutaiṅcataṣoḍaṣam
Idam evādhyātmikavelāyām dyotayam āha samājottare
 - 47 Vidyānayavidhānena catuḥsaṁdhyāprayogataḥ
Japen man[18 B]tram abhinnāṅgaṁ lakṣam akṣarasamkhyayeti
 - 48 Bāhyajāpaṁ tyajed yogī bhāvanāyāntarāyikam
Mantrārtho bhagavān vajrī vajrātmātra katham japet
 - 49 Hastinaṁ labhate sadyo mṛgayed dhastinaḥ padam
Mantramūrtili svayam sākṣāt kim anyat tu gaveṣate
 - 50 Api ca vajradhṛk kaṣcit trisaṁyogānvito naraḥ
Āvāhanavisarjanaṁ syāt tathā sthāpanam eva ca
 - 51 Āvāhanaṁ praveṣena tvaritena visarjanam
Bāṣpeṇa sthāpanam tat syād viṣvastāt siddhir uttamā
 - 52 Tvarite vibandhake bāṣpe mantraniyojanā kathitā [?]
Karmamūle tu ṣiṣyācāryeṇa suprayatnataḥ
 - 53 Atha yogeṣvarāṇāṁ tu divyopāyaḥ pradarṣitaḥ
Guhyākṣaraṁ pravakṣyāmi yogasiddhiphalapradam
 - 54 Yena cintitamātreṇa yoginaḥ syur varapradāḥ
Ādyakṣaraprayogeṇa ucchvāsaṁ kurute sadā
 - 55 Aṣṭāntena samāyuktam ukāreṇa sabīndukam
Niṣvāsaṁ kurute yogī rucijāptam ihocyate
 - 56 Ayutadvayaṁ sahasraṁ ca ṣaṭ ṣatāni [19 A] tathaiva ca
Ahorātreṇa yogīndro japasaṁkhyāṁ karoti ca
 - 57 Tad evam guhyasaṁdhyāyām sūkṣmayogaḥ prakāṣitaḥ
Dhyānādhyayanavītaṁ tu tathāpi jāpa ucyate
 - 58 Anena vajrajāpene sevām kṛtvā yathāvidhi
Sādhayet sarvakāryāṇi māyopamasamādhinā
 - Atra āhādvayasamatāvijayamahāyogatantra
 - 59 Japitvā mantraṁ atulaṁ sādhyet sādhanātmakam
Sidhyate tasya trailokyam māsaikena na saṁcayam
 - 60 Ṣaḍ lakṣaṇī japitvā tu mantraṁ jñānasamudbhavam
Vajrasattvaṁ namaskṛtya pūrṇamāsyām sa sidhyati
 - 61 Na tasya vratam ākhyātaṁ nākṣasūtraṁ na mantrakam
Dhāraṇā homakarmāṇi varjyante ca parāparam

- 62 Yakūrūthēna yat k'incit kauṭavyaṁ siddhim icchatā
Rephādītritayenaiva jagatkāryaṁ pravartate
- 63 Agniṣvāyavyamāhendravārūṇe pratimaṇḍale
Ardhayāmikavelāyāṁ dvau dvau karmaṇi tiṣṭhataḥ
- 64 Pūjāprāyo bhavet pūjyo japapīāyo viṣudhya[19 B]ti
Agnihotraparo bhūtiṁ mokṣaṁ dhyānaparo labhet
- 65 Jñātvā itthaṁ tato mantrī jagad bālavad ācaret
Tataḥ sidhyanti mantrāḥ ca nirvikalpaikadharmataḥ
- 66 Mantratattvam idaṁ vyaktaṁ vāgvajrasya prasādhanaṁ
Jñānatrayaprabhedena cittamātre niyoja[ye]d [iti.]
- 67 Guror avajñāsuṣaṭho' prasanno
mantroddhataḥ pustakadīṣṭigarvaḥ
Aṣṭaddadhānas tv abhiṣekabhīno
vārttā kramasyāpi ca tasya naktā
- 68 Yaḥ ṣṛaddadhāno gurubhaktiraktaḥ
guṇrūṣaṇāyāṁ ca sadābhīyuktaḥ
Grāhyaḥ ṣṛutiṁ naiva dhanaṁ nirikṣyaṁ
. upradhāno' sya guruprasādaḥ
- 69 Girīndramūrdhnaḥ prapatet tu kaṣcit
naiccheḥ cyutiṁ tu cyavate tathāpi
Guruprasādāptahitopadeṣa
icchen na moktuṁ sa tathāpi muktaḥ

Vajrajāpakramah samāptaḥ | Kṛtīr iyaṁ ṣṛināgārjunapādānām iti |
Granthapramāṇam asya ṣaḍadhikasaptatiḥ | Prathamakramah |

TIPPAṆĪ

- kāyavivekārthaṁ piṇḍikramam upadarṣya vāgvivekārthaṁ vajra-
jāpakramam upadarṣayan sarvasattvātmakam ityādy āha¹ | tatra
vāyutattvānupūrveṇa mantratattvaṁ samāviṣed iti⁴ | vakṣyamāṇa-
mantroddhārakrameṇa trikālātmakam mantratattvam oṁ āḥ hūṁ iti
- 5 tryakṣaraṁ yathāsaṁkhyāṁ praveṣasthitinirgamavāyusvabhāvam
avabudhyet | mantranidhyaptim iti | tad eva vāyusvabhāvaṁ cittam
evaṁ praveṣasthitinirgamaṁ kurvan vāyuvāhanānāhataṁ kṛtvā ban-
dhayitvā sūkṣmayogena niḥsvabhāvaṁ sakalaṁ budhyaṁ vajrajāpaṁ

- kuryāt | tataḥ cittanidhyaptim⁵ | tac cittam cūnyam kṛtvā māyopa-
10 masa[4 B]mādhistho bhavet | tataḥ sakalavikalpakleṣarāciṁ bhū-
takotyaḥ prabhāsvaraājñānena viṣodhayed anābhāsaṁ kuryāt | tato
bhūtakoteḥ samuttiṣṭhan⁶ saṁvṛtiparamārthayor ekādhiḡamād
advayajñānam āpnuyāt | nāsūgra ityādi¹⁰ | bāhyavidyāpadmakarṇi-
kāgre cihnaṁ binduṁ vā cintet | tattvotpattipakṣe nāsāgre kulicāgre
15 bindum | sarṣape bindau sacarācaraṁ vajradharmam | kalpitadevatā-
diyogotpattikrame | nāsāgre mukhanāsāgre | sarṣapaṁ pañcavāyūṁ
tatra sacarācaraṁ tryakṣaram | jñānavid bhāvayet | jñānapadaṁ
cittanidhyaptim | rāmyaṁ viṣuddhatvāt | rahasyaṁ vikalparahitatvāt |
jñānakalpitaṁ suviṣuddhajñānatvāt | pañcavarṇam iti¹¹ | piṇḍadicih-
20 naṁ pūrvoktāgre mahāratnam | binduṁ vā kulicavarṇake | nāsikāgre
hrtpadmē'nāhatam | pañcājñānamayam¹³ | ādarṣādijñānamayam |
tattvam iti | vā[5 A]yutattvam | avyakto'statuḥ [?] | rūpavān iti
tryakṣaratvena | piṇḍarūpeṇānāhatarūpeṇa¹⁴ prāṇaḥ praveṣavāyur
āyāmo niḥsaraṇavāyuh | [sv]amantram iti hūṁkāram¹⁵ | pañcaraḥ-
25 maya iti¹⁶ | pañcabuddhātmanakapañcavāyavo vakṣyamāṇanītyā |
kanthe' mitābhaḥ 4 | hrīdī vajranāthaḥ 19 | nābhau karmanāthaḥ 6 |
guhyābje ratnanāthaḥ 8 | ardhayāmikāṁ iti | ardhapraharair ardhā-
praharaiḥ saṁcarati | dakṣiṇād iti | dakṣiṇadeṣam ākramya vahan
raḥmir iti vāyur ucyate²⁴ | arthānugamajāpeneti | tryakṣarajāpena |
30 cāruṇā sphuradrūpeṇa | vicāruṇā tryadhvabuddhānāṁ tryakṣarānu-
gamajāpena | vāyuvāhanānāhatacittena niḥsvabhāvena | bhinnākṣa-
rākāraṁ bhikṣā | taduccāraṇam aṣṭanam | etena mantriṇo naṣṭā japanti
hi tadratā | jāpas tu kriyamāṇo mantram abhinnāṅgaṁ tritayānupa-
lambhena japet | pratyuvāca vajra[5 B]pāṇir iti ṣeṣaḥ²⁷ | saṁdh[y]ā-
35 ya bodhicittaṁ tu sābhisaṁdhikaṁ na vidanti yathārthataḥ iti³¹ |
pratyūhāro hi vāgudāhāratvena sarvasattvasādhāraṇatvāt sāmānyaṁ
sādhāraṇam | tryakṣaraparīṇatavajrasattvāditathāgatarūpam upalam-
bhakam | etad eva pratipādayann āha | ekādir navetyādi³⁵ | ekādir
iti ṣoḍaṣasvarasyādir akāra ekaḥ | navamadhye tu daṣabhir yo na
40 badhyata iti | asyāyam arthaḥ | akāram ārabhya hakāraparyantena |
ekonapañcācad varṇaḥ | te ca daṣakadaṣakagaṇanāyā puryante makā-
ram ārabhya hakāraparyantena nava ṣiṣyante | tadevaṁ hakāro
navamadhye vartamāno daṣabhir na badhyate na gṛhyate | taṁ ca
hakāram abaddhaṁ halantaṁ vijānīyāt | etad evāha | svaretyādi³⁶ |

- 45 svarāḥ ṣoḍaḥ | vyañjanāni napuṁśakatvena āṇaṇanamāḥ | varṇā
avaṣiṣṭāḥ | kakārādayaḥ | navasaṁkhyānuvarti[6 A]na iti | ṣoḍaḥ-
svarāṇāṁ militvā ekaḥ | vyañjanāni ādīni bhāgo dvitīyaḥ | kakārā-
dayo varṇāḥ caturbhiḥ caturbhir varṇair ekaikavargagaṇanayā sapta
vargā iti | pūrvoktasavaravyaṇjanābhyāṁ saha navasaṁkhyā | abaddhā
50 anyonyasaṁyogād iti³⁶ | kādayo varṇāḥ sarve halantā akārahitatvāt
piṇḍarūpāḥ syuḥ | bhūtāntena samāyuktam ity³⁷ anedānīni trya-
kṣarasādhanaṁ ucyate | tatra tāvad ekādiḥabdena prāg yaḥ kathito
hrasvākaras taṁ likhet | tataḥ pareṇa daḥabhir yo na badhyata ity
anena kathitaṁ halantahakāraṁ likhet tadevaṁ sthite gṛhītaḥras-
55 vākāraṁ tyaktvā bhūtāntaḥabdena hrasvo'yam ukāraḥ so'tra gṛhyate
caturmahābhūtavat | taṁ gṛhītvā likhet akārapūrvata iti samāyu-
ktaḥabdasāyārthaḥ | punar gṛhītākārokarau parityajya bhūtāntaḥab-
dena dirgho'yam ūkāraḥ so'tra gṛhyate | tam ūkāraṁ gṛhī[6 B]tvā
hakārapare likhet | kalādiṣoḍaḥ sthitaṁ iti | kalādy ākāraḥ | tam
60 ākāraṁ gṛhītvā likhitākārahakāravargayor madhye likhet | ṣoḍaḥ
sthitaṁ iti | antimam aḥkāraṁ ākāraprṣṭhato likhet | pañcapanca-
kasamāyuktam iti | pañcaviṁṣatyakṣareṇa halena pavargāntam akāre-
ṇādyantavargāntaṁ saṁyuktaṁ kuryāt | tayor ante taṁ likhet
ity arthaḥ | catur iti | ya ḥa a ka | lakṣaṇāḥ catvāro varṇā uktāḥ |
65 trayanīyojitaṁ iti | tāmṣ caturvarṇāṁ tryakṣare nīyojitaṁ pariṇā-
mitam antarbhūtaṁ kṛtvā praveḍādivāyusvabhāvena vajrajāpaṁ kur-
vanti yogina iti | catur iti caturmaṇḍaleṣu paralaveṣu sthītvā | etad
uktam prāg ūrdhvaghrāṇād ityādinā | vakṣyati ca pāṇḍarādītyādinā |
kathaṁ tryakṣareṇa niṣpāditaṁ bhavati | guṇa iti | ukārākārābhyāṁ
70 okāraḥ | ākāra-aḥkāraābhyāṁ āḥkāraḥ | dvayor ekatvāl lopavat
kāryaṁ [7A] bhavati | hakārasya ūkareṇa saṁyogaḥ | sānusaṁvāram³⁸ |
akārokarāyor mastake makāraṁ bindurūpeṇa sthāpayet | hrasvam |
kalādy ākāraḥ | tanmayāṁ samastavākyaṁ | sa ca kakārādyanekā-
kāravarṇeṣu saṁḥliṣṭo'pi na cānekarūpo bhavati | paramārthato'saṁ-
75 ḥliṣṭarūpatvāt | tathā kakhetyādiprativarṇeṣūccaryamāṇeṣu ante'
saṁḥliṣṭa eva ḥrīyate | saṁvṛtyā sarvavarṇeṣu saṁḥliṣṭatvān na
caikaṁ tad ucyate | ³⁹ye varṇāḥ prṣṭhataḥ kakhādayaḥ | abhimukhāḥ
pakārādayaḥ | athavā prṣṭhata iti | antahakārasya sarve prṣṭhata
ādyakārasyaābhimukhās te varṇāḥ strīpūṁśanapuṁśakāḥ | strī ṣoḍaḥ
80 svarāḥ | kakārādayaḥ pūṁśaḥ | [āṇa]ṇanamā napuṁśakā iti bhe-

- daḥ | te ca dhātus tatra kāvyanāṭakādirūpeṇa kalpitāḥ | ⁴⁰adhaūr-
dhvasamāyuktaṁ jñātveti etān varṇāṁ tryakṣararūpaṁ dṛṣtvā
anāhate buddhyā nīyojayet | tasya hetutvāt | sarvam [7 B] idaṁ pra-
tyāhāraḥ | tryakṣarapariṇatam | vairocanaḍīrūpam upalambhakaṁ
85 | ⁴²akārodeḥakāṁ jñānam ityādy anutpannatvāt sarvadharmāṇāṁ
idaṁ tat pāramārthikaṁ buddhasya hṛdayaṁ bhavet | saṁsṛjed iti
praveḍavāyunā jīvasaṁdharaṇāt | ⁴³hūmkāraḥ saṁhared iti nirgama-
vāyunā saṁharaṇāt | sthāpaka iti sthītvāyunā niṣcalikaraṇāt | idā-
nīṁ saṁketamantratattvākhyaṁ praveḍa ityādinā kathiyate⁴⁰ | tatra
90 praveḍasthītinirgamavāyava eva tryakṣararūpeṇa saṁketitāḥ | trya-
kṣaraviṣayā ityarthaḥ | abhinnaṅgam ity advayayogena ⁴⁴ | prajñā-
pāyapade sthita iti | cūnyāti cūnyabhāvanayeti | tathatā pāramārthikaṁ
iti yad uktaṁ tat sarva cūnyasya caturthakṣaṇasya svarūpaṁ iti |
pāṇḍarādījapa ityādi ' agni maṇḍalaṁ pāṇḍarāyāḥ | ādiḥabdal locanāyā
95 māhendramaṇḍalam | māmakyaḥ abmaṇḍalam | tārayā vāyumaṇḍalam
iti | tataḥ cāyam arthaḥ | samadhikāsārdhaghaṭyā ca[8 A]tvāro
vāyavyādimāṇḍalā nāsikāpuṭair vahantaḥ pañcaviṁṣadadhikaṁ
ḥatadvayaṁ bhavati | tatas ta eva catvāro maṇḍalāḥ caturguṇikṛtā
navaḥataṁ bhavanti | tad api navaḥataṁ caturviṁṣatikrameṇa pratyut-
100 pannagaṇanayā guṇitaṁ tad ahorātreṇa ṣoḍaḥḥatādhikāyutadvayaṁ
bhavātīti samudāyārthaḥ | avayavārtha ucyate | caturyogaṁ catuḥ-
saṁdhyam | pratyutpādād iti pratyutpādādigagaṇanayā | atra tv ayaṁ
vibhāgaḥ | catuḥsaṁdhyena saha catuḥḥatādhikaṁ pañcasahasraṁ
pratyekaṁ pāṇḍarādīnāṁ sampadyate | vidyānayavidhāneneti⁴⁷ |
105 atrāpy etad uktaṁ pāṇḍarādīnāṁ catuḥsaṁdhyāpratyutpādagaṇanayā
| abhinnaṅgaṁ lakṣaṁ kṛtvā akṣararūpeṇāmarāṇasaṁkhyayā japed
vajrī yogī | hastinaṁ yo labhate⁴⁹ kiṁ tasya hastinaḥ padena | api
cetyādinā vāyutattvasya nāmāntaram āha⁵⁰ | āvāhano vibandhaka-
vāyuh praveḍasaṁjñakaḥ | visarjanas tvaritavāyur nirgamalakṣaṇaḥ
110 | sthāpa[8 B]naḥ sthītirūpo bāṣpasamjñakaḥ | viḥvastād iti | atra
cittasthairiyāt | mantraniyojaneti | tvarite oṁkāro mantraḥ | vibandhe
hūmkāraḥ | bāṣpe āḥkāraḥ | athetyādinā prakārāntareṇa vāyutattva-
syābhyāsam āha⁵³ | ādyakṣaraprayogēti⁵⁴ | āḥkārasya oṁkāre pra-
veḍāt oṁkāreṇa praveḍaṁ kurute sadā | aṣṭāntēti⁵⁵ hūmkāreṇa
115 nirgamam | athavā oṁkāreṇa nirgamam ucchvāsam | hūmkāreṇa
praveḍaṁ niḥvāsaṁ kurute yogī | ata eva rucijaptam ihocyate |

- guhyasaṁdhyāyām | adhyātmavelāyām | sūkṣmayogaḥ | cittasthirī-
karaṇāya yathoktavāyutattvābhyāsa eva yogaḥ | sevāṁ kṛtvā yathok-
tavidhānena cittasthairyaṁ niṣpādyā⁵⁸ | japitvā iti⁵⁹ | yathoktakra-
12 meṇa vāyutattvābhyāsaṁ kṛtvā | mantraṁ jñānasamudbhavam iti⁶⁰ |
tryakṣararūpaṁ vāyutattvam | yat kiṁcin mārāpocātānādikarma
kartavyaṁ tat sarvaṁ vāyumaṇḍalena vāhatā | agnimaṇḍalena⁶³ |
vaçyākaraṇādi[9 A]kam | abmaṇḍalena çāntikādikam | mahendra-
maṇḍalena | puṣṭyādikam | dvau dvau karmāṇi tiṣṭhatīti [?] | laukika-
125 lokottarakriye niṣpadyete. | bālavad iti⁶⁵ | kvacid apy asaṁçaktaḥ |
jñānatrayaprabhedaneti tryakṣaratattvaprabhedena | cittamātre
niyojayed iti⁶⁶ | uktakrameṇa cittasthairyāt prabhāsvaratā sampa-
dyata ity arthaḥ | mantroddhata iti mantragarvaḥ⁶⁷ | grāhyo 'nu-
grāhyah |

vāgiḥpaṭippaṇī samāpteti

III

NAMAḤ ÇRĪVAJRASATTVĀYA.

- [20 A] 1 Namaste'stu namaste'stu namaste'stu namo namaḥ
Evaṁ stute namaste'stu kaḥ stotā kaç ca saṁstutaḥ
2 Yathā jalaṁ jale nyastaṁ ghṛtaṁ caiva yathā ghṛte
Svakiyaṁ ca svayaṁ paçyej jñānaṁ yatreha vandanā
3 Kiṁ tu sarvajñagatibhir vinā taṁ nopalabhyate
Tamaḥpaṭalasamaṁchannaṁ prasādād dīpam āpnuyāt
4 Çūnyaṁ ca atiçūnyaṁ ca mahāçūnyaṁ tṛtiyakam
Caturthaṁ sarvaçūnyaṁ ca phalahetuprabhedataḥ
5 Prajñopāyasamāyogān niṣpannam upalabdhakam
Upalabdhāc ca niṣpannāt sarvaçūnyaṁ prabhāsvaram
6 Hetukramaviçuddhaṁ tu vijñānatrayayogataḥ
Çūnyatrayasamāyogāl labhyate' nuttaraṁ padam
7 Alokaç çūnyaṁ prajñā ca cittaṁ ca paratantrakam
Tasyedānīm pravakṣyāmi prakṛtispharaṇaṁ sphuṭam
8 Virāgo madhyamaç caiva adhimātras tathaiva ca
Anāgatāgataṁ caiva çokāditritayaṁ tathā
9 Saumyaṁ vikalpo bhītaç ca madhyabbhīto' tibhītakaḥ
Trṣṇā madhyatrṣṇā cātitrṣṇopādānakaṁ [20 B] tathā
10 Niḥçubhaṁ kṣut trṣṇā caiva vedanā samavedanā
Ativedanā kṣaṇaç caiva vettivid dhāraṇāpadam
11 Pratyavekṣaṇaṁ lajjā ca kāruṇyaṁ snehataḥ trayam
Cakitaṁ saṁçayaç caiva mātṣaryaṁ ceti kīrtitaḥ
12 Trayastriṁçat prakṛtayaḥ svasaṁvedyāḥ çarīriṇām
Saṁvṛtisphuṭarūpeṇa niçasaṁjñā pradarçitā
13 Strīsaṁjñā ca tathā proktā mandākārā tathaiva ca
Vāmasaṁjñā[ini] punaç caiva candramaṇḍalapaṇkajam
14 Dṛḍhīkaraṇahetutvāt sabinduh pratha[ma]svaraḥ

- Niçakarāṇḍusaṁkāṣa ālokajñānasambhavaḥ
 15 Ālokābhāsam ity uktam aticūnyam upāyakam
 Parikalpitaṁ tathā proktaṁ proktaṁ caitasikaṁ tathā
 16 Rāgo raktaṁ tathā tuṣṭaṁ madhyatuṣṭātītustakam
 Harṣaṇaṁ caiva prāmodyaṁ vismayo hasitaṁ tathā
 17 Hlādanāliṅgaṇaṁ caiva tathā cumbanacūṣaṇam
 Vairyaṁ vīryaṁ [ca] mānaḥ ca karṭṛharṭṛbalāni ca
 18 Utsāhaḥ sāhasaṁ caiva tathā cottamasāhasam
 Madhyamaṁ [21 A] sāhasaṁ raudraṁ vilāso vairam **eva ca**
 19 Lābhaḥ ca vāk sphuṭā satyam asatyaṁ niṣcayas tathā
 Nirupādānadātṛtve codanaṁ cūratā tathā
 20 Alajjā dhūrtaduṣṭaḥ ca haṭhaḥ kuṭila eva ca
 Catvāriṁṣat prakṛtayaḥ kṣaṇikāc cāticūnyajāḥ
 21 Divāpuruṣasaṁjñā ca kharākārā ca dakṣiṇā
 Sūryamaṇḍalasaṁjñā ca vajrasaṁjñā tathaiva ca
 22 Kalā saiva tu vijñeyā bindudvayavibhūṣitā
 Divākarāṇḍusaṁkāṣā ālokābhāsayogajā
 23 Ālokasyopalabdhicā upalabdhaṁ tathaiva ca
 Pariniṣpannakaṁ caiva avidyā caiva nūmataḥ
 24 Mahācūnyapadasyaite paryāyāḥ kathitā jinaiḥ
 Madhyarāgākṣaṇaḥ caiva vismṛtir bhrāntir eva ca
 25 Tūṣṇībhāvaḥ ca khedaḥ ca ālasyaṁ dandhatā tathā
 Avidyāyāḥ kṣaṇāḥ sapta vijñeyāḥ sūkṣmayogibhiḥ
 26 Na bījaṁ bindusaṁyuktaṁ na vāyur dvāranirgataḥ
 Yad ālokopalabdhāṁ tu tat pariniṣpannalakṣaṇam
 27 Etāḥ prakṛtayaḥ sūkṣmāḥ cetaṁ śaṣṭyuttaraṁ divā
 Rātrau cāpi pravartante vāyuvāha[21B]uahetunā
 28 Kṣaṇe lave muhūrte ca nimeṣe mātrake tathā
 Kṣaṇa ity acchaṭāvasthā lavaḥ sarṣapavartanam
 29 Ācṣāsa tu muhūrtaṁ syān nimeṣo 'kṣinimeṣaṇam
 Mātrā tu hastatālaṁ syāt kṣaṇādīnāṁ tu lakṣaṇam
 30 Saṁvittimātrakaṁ jñānam ākāṣavad alakṣaṇam
 Kiṁ tu tasya prabhedo' sti saṁdhyārātridivātmanah
 31 Ālokālokābhāsau ca tathālokopalabdhakam
 Cittāṁ trividham ity uktam ādhāras tasya kathyate
 32 Vāyunā sūkṣmarūpeṇa jñānaṁ sammiçratāṁ gatam

- Niḥsṛtyendriyamārgebhya viṣayānavalambane
 33 Ābhāsa yadā yukto vāyur vāhanatāṁ gataḥ
 Tadā tatprakṛtiḥ sarvā astavyastāḥ pravartayet
 34 Yatra yatra sthito vāyus tām tām prakṛtim udvahet
 Yāvat samīraṇotpādo nābhāso niçcalo bhavet
 35 Ābhāsadvayaḥ syād ātmabhāvavikalpanā
 Ubhayāṁcikam eva syād yad ālokopalabdhakam
 36 Sarvāsām eva māyānāṁ strīmāyāiva viçiṣyate
 Jñānatra[22 A]yaprabhedo' yaṁ sphuṭam atraiva lakṣyate
 37 Rāgaḥ caiva virāgaḥ ca dvayor antar iti trayam
 Dvīndriyasya samāpattyā vajrapadmasamāgamāt
 38 Jñānadvayasamāyogaḥ samāpattih prakṛtītā
 Jñānadvayasamāpattyā yathoktakaraṇena tu
 39 Yaj jñānaṁ prāpyate yatnāt [?] tad ālokopalabdhakam
 Yasya vajrābjaṣaṁyogaḥ saṁvṛtyā tu na vidyate
 40 Sidhyate yogasāmarthyāt sakṛd apy anubhūtavān
 Yathāprabhedāṁ vijñāya jñānavṛttiṁ svabhāvataḥ
 41 Lakṣayet satatāṁ yogī tām evaṁ prakṛtiṁ punaḥ
 Payodharā yathā naike nānāsaṁsthānavarṇakāḥ
 42 Udbhūtā gaganābhogāl layaṁ gacchanti tatra vai
 Evaṁ prakṛtayaḥ sarvā ābhāsatrayaḥkūḥ
 43 Nirviçya viṣayān kṛtsnān praviçanti prabhāsavaram
 Eṣāṁ svabhāvāvijñānād ajñānapaṭalāvṛtāḥ
 44 Kṛtvā çubhāçubhaṁ karma bhramanti gatipaṇcake
 Ānantaryādikaṁ kṛtvā narakeṣu vipacyate
 45 Çubhaṁ dānādikaṁ kṛtvā svargādiṣu mahīyate
 [22 B] Anantajanmasāhasaṁ prāpya caivaṁ punaḥ punaḥ
 46 Pūrvakarmavipāko' yam iti çocati mohataḥ
 Prakṛtyābhāsayogena yena kliçyanti jantavaḥ
 47 Jñātvā tam eva mucyante jñānino bhavapañjarāt
 Prajñāsvabhāva evāyaṁ candramaṇḍalakalpanā
 48 Cittam evaṁ svayaṁ paçyet svam eva çaçibimbavat
 Atha candraṁ samālambya vajracihnaṁ prakalpayet
 49 Upāyasūcakaṁ hy etad vajrādy utpattiyoginām
 Candravajrādisaṁyogāc cittacaitasasaṁgamah
 50 Prajñopāyasamāyogāj jāyate devatākṛtiḥ

- Caturmudrābhir āmudrya devatāgarvam udvahan
 51 Vicaret tu sadā mantrī utpattikramayogavān
 Yathoktaṁ ṛisamājādaṁ tatra tatra suvistaram
 52 Yāvat syād bhāvanāyogas tāvat syād ādikarmikaḥ
 Pariniṣpannayogasya sūcanā kriyate' dhunā
 53 Čūnyatrayavičuddhir yā prabhāsvaram ihocyate
 Sarvačūnyapadaṁ tac ca jñānatrayavičuddhitaḥ
 54 Jñānačuddhipadaṁ tattvaṁ sarvajñatvam anuttaram
 Nirvikāraṁ nirābhāsaṁ nirdvandvaṁ paramaṁ [23A] čivam
 55 Astīti na ca nāstīti na ca tad vākyagocaram
 Ataḥ prabhāsvarāc chuddhāj jñānatrayasamudbhavaḥ
 56 Dvātriṁṣallakṣaṇadharo hy ačitivyāñjanānvitaḥ
 Sarvākāravāropetaḥ sarvajño jāyate tataḥ
 57 Tathā coktaṁ mahāyānasūtre lalitavistare
 Abhisambodhikāmo' yaṁ čākyasiṁhas tathāgataḥ
 58 Mahāčūnyena buddhatvaṁ prāpsyāmīty abhimānataḥ
 Nairāñjanānaditīre niṣpādyāsphānakaṁ gataḥ
 59 Tilabimbīva sampūrṇaḥ khamadhyasthā jinās tadā
 Ekasvareṇa taṁ prāhur acchaṭena jinaurasam
 60 Avičuddham idaṁ dhyānaṁ na ca itad iṣṭakāvaham
 Prabhāsvaraṁ tu ālambyam ākāṣatalavat param
 61 Prabhāsvarapade prāpte svecchārūpas tu jāyase
 Sarvaicvaryāṁ tathā prāpya vajrakāye pramodase
 62 Evaṁ črutvā tu taṁ čabdaṁ viṣṛjyāsphānakaṁ tataḥ
 Ničārddhasamaye tattvam ālambyaiva jinaurasam
 63 Rjukenaiva kāyena vācā ya rjur eva ca
 Sācano nācano naiva [23B] na maunī nāpy amaunavān
 64 Nonmilitasunetras tu na ca militalocanaḥ
 Svacchaṁ vyaktaṁ mahājñānaṁ sarvačūnyāṁ mahādbhutam
 65 Atha pačyati tad vyaktaṁ gurupādaprasādataḥ
 Anāgataṁ atītaṁ ca vartamānaṁ bhavatrāyam
 66 Tatkaṣaṇān nikhilaṁ pačyet prabhāsvaravičuddhadṛk
 Jalacandramarīcyādimāyāguṇavibhūṣitaḥ
 67 Aruṇodgamakāle tu vajropamasamādhinā
 Niṣadya bodhimūle tu so' karon mārābhāñjanam
 68 Samprāpya čākyanāthena tattvajñānam anuttaram

- Jagattrayahitārthāya tad eveha pradarçitam
 69 Tativajñānam iti proktam abhisambodhidarçanam
 Pañcānantaryakarmā ca mandapuṇyo' pi yo nāraḥ
 70 Guruprasādād āpnoti cintāmaṇir ivāparam
 Yatheṣṭaṁ kurute caryāṁ sambuddho' yam anāgataḥ
 71 Na rāgo na virāgaḥ ca madhyamenopalabhyate
 Na čūnyāṁ nāpi cāčūnyāṁ madhyamenopalabhyato
 72 Sarvabuddhasamāyoga idam eva pradarçitam
 [24A] Trijñānād vyatiriktaṁ yat tattvaṁ saṁdh[ya]yabhaṣayā
 73 Abhāvētyādigāthābhiḥ paṭale bodhicittake
 Čṛisamāje' py etat proktam abhisambodhilakṣaṇam
 74 Rāgādīnāṁ vičuddhir yā paramārthe pradarçitā
 Sarvačūnyāṁ samuddiçya sāpi proktā tathāgataiḥ
 75 Nānasūtreṣu tantreṣu yat tattvam upadarçitam
 Sarvačūnyapadaṁ hy etan nānyat tatrābhidhīyate
 76 Caturaçītisāhasre dharmaskandhe mahāmuneḥ
 Sārāt sāratarāṁ proktam abhisambodhilakṣaṇam
 77 Jaṭi nagnaḥ ca muṇḍo vā čikhiniḥsaṅgavṛttayaḥ
 Tais taiç ca vividhair liṅgair abhisambodhikāmināḥ
 78 Teṣāṁ tattvavihīnānāṁ vrataçaryādikāḥ kramaḥ
 Tattvajñānavihīnatvāt tena muktir na labhyate
 79 Ādikarmikayogena cāṣṭamīṁ bhūmim āpnuyāt
 Ālokatrayadarçī ca daçabhūmyāṁ pratiṣṭhitaḥ
 80 Samprāpya hy abhisambodhiṁ čuddhāvāsam upāgataḥ
 Buddhakṣetreṣv avaivartī sarvajña iha janmani
 81 Dharmodayābhisambodhiḥ krīḍārāgādivistaraiḥ
 Dhar[24B]madhātvaabhisambodhir yathālabhaviçṣṭitaiḥ
 82 Anuttarābhisambodhir abhisambodhiyogataḥ
 Prapañcākārādicaryābhir abhyasyantīha yoginaḥ
 83 Āḥ kim abhyāsayogena ādičuddhiḥ svabhāvikā
 Prakṛtyaiva hi sā siddhā tathatā na vikalpajā
 84 Ya evaṁ kalpayantīha jñānakramam apāsyā vai
 Tatprabhedam ajānānāḥ punaḥ čaikṣā bhavanti te
 85 Prakṛtyābhāśabhedajñāc caturthaṁ tattvam āçritāḥ
 Tridhā nābhyasyate yas tu na čighram āpnuyāt phalam
 86 Yathāgnir dārugarbhasṭho nottiṣṭhen mathanād vinā

- Tathābhyāsād vinā bodhir jāyate neha janmani
- 87 Yaḥ cātḥyabuddhir alaso gurunindakaḥ ca
prāptābhiṣeka iti garvitamānasah syāt
Sarvajñatā na sulabheti vihinacitto
doṣān sa paçyati guror na guṇān varākaḥ
- 88 Çuçrūṣayā virahito laghu tattvam icchen
neti praçastavacanān calayet saroṣaḥ
Drṣtvā sabhāsvagurum asya parāṇimukhas tu
kuryāt pra[25A]ṇāmam atha tasya rahogatasya
- 89 Evaṁ ca daurātmyagataṁ kuçīṣyaṁ
svaputram apy aurasam āryaguhyam
Vaiçyaṁ tathā pāṛthivam agrabodhiṁ
kuryāt samīpe na hi jātu dhīraḥ
- 90 Çubhagunāsusameto jñānavān vīryayukto
gurujanam atha bhaktyā vīkṣate buddhatulyam
Adhigatajinadharmah çāsaneṣu prasannaḥ
sa iha bhavati pātraṁ tasya kuryāt prasādam
- 91 Çrutabāhutaratantro' py āgameṣv apraviṇo
gurujanaparicaryāhānyalabdhopadeçaḥ
Svalitam api sa kartuṁ na prabluḥ çāstravañcur
bhavati tad api çāstraṁ kevalaṁ khedahetu[m]
- 92 Atha bhavati sabhāgyaḥ prāptatattvopadeço
jaramatir asamartho milane' rthasya yas tu
Parahitakṛtabuddhir deçanāyāṁ pravṛtto
vacanaguṇavihīnaḥ so' py avajñām upaiti
- 93 Çrutabāhutaratantro jñānavān ṣaṭpadajñah
smṛtimatidhṛtimedhāvīryasampatsametaḥ
Gurucaraṇasaparyāprāptatattvopadeçaḥ
prabhavati sa hi va[25 B]kṛtuṁ tantrarājopadeçaṁ
- 94 Çrutabāhutaratantreṇāryavajriprasādāt
sphuṭaviracitavācā bodhimārgaṁ vibhajya
Kuçalam upacitaṁ yac chākyamitreṇa tena
prakaṭapaṭuvipākād bodhibhājo bhavantv [iti]

Anuttarasaindhir ity aparānāma sarvaçuddhiviçuddhi-
kramaḥ — Kṛtir iyaṁ çākyamitrapādānām — Granthapra-
māṇam asya çatam ekam — Dvitiyaḥ kramaḥ

T I P P A N Ī

- idānīm ācāryaçākyamitraviracitam iha cittavivekakramam āha ||
namas te' stv ityādi¹ | namaḥcatuskeṇa catuḥçūnyanamaskāram āha
| evaṁ namas te' stv iti krameṇa stute tvayi bhagavan sati kaḥ stotā
stotavyaḥ ca ka iti na paçyāmi | stotṛstotavyādisarvadharmāṇāṁ
5 paramārthato' nutpannatvāt | samvṛtyāpy ātmanaiivātmānāṁ stauti
| ata āha | yathā jale jalaṁ linam² | cittuṁ yatheha | svacittam
ālokādikrameṇa paçyet | tadvandanā | taj [9B] jñānam | kiṁ tv ity-
ādi³ | sarvajñagatibhir vinā | sadguroḥ paryupāsanaṁ antareṇa |
tad iti samyagjñānaṁ nopalabhyate | tama iti | yato mohāudha-
10 kārāvṛtaṁ tadantaḥ samyagārādhitaguroḥ prasādāt samyagjñānādi-
pam āpnuyāt | tat samyagjñānaṁ bhagavatā vajrasattvena çūnyādi-
catusṭayam ānandādisvabhāvam uktam⁴ | prajñopāyasamāyogād iti |
çūnyaṁ prajñā āloka iti yāvat | aticūnyam upāya ālokābhāsa iti
yāvat | tayoḥ samāyogo 'bhyāsaḥ | tasmān mahāçūnyarūpopalabdhir
15 upajāyate | tato' pi sarvaçūnyākhyāṁ prabhāsavaram iti paripāṭiḥ |
viçuddhaṁ tv iti⁶ | etat sarvaṁ viçuddhaṁ hetuphalabhāvena | ataḥ
param āloka ityādinoktaçūnyānāṁ paryāyān āha⁷ | çokāditritayam iti
çokātiçokamadhyaçokālḥ | upādānam | grahaṇam | vettivit | vijñā-
nānubhavaḥ | mandākārū | mṛdurūpā | candramaṇḍalapañkajam
20 iti | ut[10 A]pattikrame candramaṇḍalarūpeṇa viçvapadmarūpeṇa
tasyālokaçūnyānasya pariṇāmāt | sabinduprathamāsvara iti | aṁkārah¹⁴
| niçākaretyādi | ayam arthaḥ | yathā candrāṁçur aparispḥuṭaḥ çita-
lakārī tathāyam apy ālokaçūnyānakṣaṇo 'parispḥuṭaḥ sukhadāyīti | ālo-
kābhāsasya lakṣaṇam āha¹⁵ | ālokety ādi | codanam iti prabodhaḥ |
25 sūrat[v]aṁ sauryam | kṣaṇiketi kṣaṇe kṣaṇajāyate | utpattikramapakṣe
sūryavajram | kaleti | aḥkārah²² | ālokalabdhheḥ prakṛtim upadar-
çayannāha | ²³ālokasyopalabdhicetyādi | na bījam iti | aṁkāra-aḥkā-
rayor atrābhāvaḥ | na vāyur api nihsarati praviçati kiṁ tasyām ava-
sthāyāṁ yogi niççeṣṭa iva bhavatyīto' sāv āsphānakasamādhisam-
30 āpanna ity ucyate | etā ity²⁷ | açitir divā prakṛtayaḥ pravartante |
rātrāv apy açitir ity ahorātreṇa ṣaṣṭyuttaraçataṁ pravartante | sain
[10 B]dhyetipadena | ālokalabdhir mahāçūnyalakṣaṇoktā | anyat-
sugamam | ābhāsena³³ | yathoktaçūnyānatrayeṇa | yatra yatreti |
anyatamābhāsatrāye | ābhāsetyādi³⁵ | ātmabhāvaḥ prajñopāyaḥ |

- 35 tasya vikalpanā | ubhayāṅgikam | iti prajñopāyayor ekabhāv[ād] āloko-
palabddham jñānam | etac ca jñānatrayam adhigamakāraṇam sphuṭam
āha | sarvāśāṁ ityādi³⁶ | strīmāyā strī eva | saiva praçasyate |
ālokādijñānatrayaṁ lakṣitam | etād evāha | rāgaç caivetyādi | tayor
antar iti madhyarāgaḥ | jñānadvayasamāpattyā | prajñopāyānu-
40 bhavena | ālokadvayānubhaveneti yāvat | yathoktakaraṇena | pra-
jñāsamāptyā | yathoktaprakṛtipratyākalanena vā | ^{39b} yasyeti yoginaḥ
| sidhyate yogasāmarthyād iti | jñānamudrālakṣaṇasvābhaprajñā-
devatāyogasāmarthyāt | yasmād ekavāraṁ sampradāyakāle gurū-
padeçavaçād ālokopalabddhisamjñakam [11A] mahāçūnyajñānam anu-
45 bhūtvān sa yogī | ^{40b} yathetyādinā bāhyāṅganayā ālokādiprabhedam
prakṛtihetukam jñātvā | jñānavṛttiṁ rāgavirāgamadhyarāgavṛttiṁ
prāpya | adhyātmani tām eva bāhyāṅganāprāptaprakṛtiṁ lakṣayet
punar itidarçayati | payodharā ityādi | gaganābhogād aṅganāçarīrāt |
nirviçyopabhuja | prabhāsvaram iti | sarvaçūnyam | ⁴⁷ prajñetyādinā
50 [sv]adhyātman ālokādijñānadarçanalakṣaṇam devatāmaṇḍalam darçā-
yet | vajracihnam ity arkarūpaṁ svacittam^{48b} | ādiçabdāt padmatrya-
kṣaram uktam | cittam ālokaḥ | caitasa ālokābhāsaḥ | tayoḥ samāyoga
ālokopalabddham | devatākṛtir iti | çūnyātiçūnyābhyām mahāçūnya-
rūpaḥ | ^{50b} caturmudrābhir āmudryeti | svadevatāyogo mahāmudrā |
55 svābhaprajñā samayamudrā | bijādikam dharmamudrā | jñānamudrā
saiva | spharaṇādikam karmamudretyādibhiḥ [11 B] caturmudrā-
bhir yukto yogī daçabhūmiçvaro jāyate | ⁵⁴ jñānaçuddhipadam iti
| jñānatrayaṁ prabhāsvaraçabalikṛtaṁ tattvam | prabhāsvara-
dijñānatrayaṁ sākṣāt kṛtvā | yadā prabhāsvaram ālambya puraḥ
60 prabhāsvarāj jñānatrayaṁ gṛhṇāti vajropamasamādhinā tadā sarvajño
bhavati yogī | ^{55b} ata ityādinedam uktam | prabhāsvarāj jñānatrayaṁ
gṛhṇan sambhogakāye sthito bhavati | dvātriṁçad ity anenedam
uktam | prabhāsware va[rta]māno dharmakāye' vatiṣṭhate | jñānatra-
yagrahaṇārthaṁ [prāk] prajñopāyavikalpanā nirmāṇakāya iti samāsāt
65 kāyatrayavyavasthā | tathā caktam ityādinā ataḥ paraṁ sarvaçūnya-
lakṣaṇaprabhāsvarasyotkṛṣṭatvam āsphānakalakṣaṇamahāçūnyasya
niṣkṛṣṭatvam ādarçayitum⁵⁷ | lalitavistaragāthāprabandham āha |
tilabimbivetyādi⁵⁹ | jinaurasaṁ çākyamunim | niçārdhasamaye
tattvaṁ [12A] sarvaçūnyaṁ prabhāsvaram iti yāvat | ^{60b} jalacandreti
70 jalacandramaricyādisamasambhogakāye sthitaḥ san | prabhā-

- svaram adhigacchatīti paripāṭih | na rāgetyādinā prabhāsvara-
jñānasya lakṣaṇam āha⁷¹ | tantrāṇāṁ gāthayā | sarvabuddhasamā-
yogam iti⁷² | sarvabuddhasamāyogatantre tattvam iti kṛtvā yad
etat sarvaçūnyam uktam | tad eva çṛisamāje' bhisambodhiçabdeno-
75 ktam | ādikarmikayogeneti devatāyogena⁷⁹ | abhisambodhim⁸⁰ | pra-
bhāsvaratām | dharmodayābhisambodhir ity anena bāhyāṅganayā saha
saprapañcācaryā darçitā yathendrabhūteḥ | dharmadhātvaabhisam-
bodhir ityādinā nihprapañcācaryā darçitā | yathālābhaviceṣṭitair iti |
aniyatair yathāmilitair iti yāvat | anuttarābhisambodhir ityādinā |
80 atyantanihprapañcācaryā darçitā | sū ca çūnyatayādhyātmaprajñayā
sidhyatīhaiva janmani caramabhave vā | yathā pustaka[12 B]
prabhṛtīnām | ⁸³ açṛāddhasattvam adhikṛtyāha | āḥ kim ityādi | prakṛ-
tyābhāsabhedajñā ity prakṛtyupalakṣitam ābhāsatrayaññāḥ | pra-
çastavacanam guror na iti nāvadhārayati
cittaviçuddhikramaṭippaṇī samāptā

IV

1 Praṇipatya varaṁ vajraṁ vajrasattvādināyakam
Svādhiṣṭhānakramaṁ caiva vakṣyate kṛpayā mayā

Prathamatarāṁ tāvad utpattikramānusāreṇa prāptābhiṣekāḥ | Ca-
turvidhatanrābhīprāyājñāḥ prāptakāyavākcittavivekāḥ cṛutidharāḥ
satyadvayādhimokṣo vajraguruṁ samyag ārādhya | Tataḥ prasannāya
gurave mahatīm gaṇapūjāṁ kṛtvā śoḍaśābdikāṁ mudrāṁ mahāvajra-
gurave dattvā | Tadanantaraṁ guruvaktrād āptasvādhiṣṭhānakramo-
padeṣaḥ | Tato mālodakasambuddhava[26 A]jiravajraghaṇṭādarpaṇe-
na ācāryānujñā ity[ā]bhiḥ saha guhyābhiṣekaṁ labdhvā | Ebhiḥ
cāstāraṁ guruṁ stūyāt |

2 Čauṣṛyaṁ nāsti te kāye māṁsasthirudhiraṁ na ca
Indrāyudham ivākāḥ kāyaṁ darṣitavān asi

3 Nāmayā nācūci kāye kṣuttṛṣṇāsambhavo na ca
Tvayā lokānucyutyarthaṁ darṣitā laukikī kriyā

4 Dakacandravad agrāhya sarvadharmeṣv anīṣṛta
Anahāṁkāra nirmoha nirālamba namo'stu te

5 Sadā samāhitaḥ cāsi gacchaṁs tiṣṭhan svapaṁs tathā
Īryāpatheṣu sarveṣu nirālamba namo'stu te

6 Vikurvasi mahārddhyā māyopamasamādhinā
Nirnānātvaṁ samāpanna nirālamba namo'stu te

— Evaṁ vajraguruṁ sadbhūtaguṇena saṁstutya čraṇaṇārtham
adhyeṣayed anayā [gā]thayā

7 Sarvajña jñānasāṁdoha bhavacakraviṣoḍhaka
Adya vyākhyānaratnena prasādaṁ kuru me vibho

8 Tvatpādapāṁkajaṁ muktvā nāsty anyac charaṇaṁ vibho
Tasmāt prasīda buddhā[26 B]gra ja[gad]vīra mahāmune

9 Evaṁ cṛutvā tu tad vākyam adhyeṣaṇavičāradam

Čiṣyakāruṇyam utpādyā svādhiṣṭhānam athārabhet

10 Svādhiṣṭhānakramo nāma saṁvṛteḥ satyadarśanam
Gurupādaprasādena labhyate tac ca nānyathā

11 Svādhiṣṭhānakramo yena sādakena na labhyate
Sūtrāntatantrakalpeṣu vṛthā tasya paričramāḥ

12 Svādhiṣṭhānakramaṁ labdhvā sarvabuddhamayaḥ prabhuḥ
Janmaṇihaiva buddhatvaṁ niḥsaṁdehaṁ prapadyate

13 Svādhiṣṭhānasamādhic ca prabhāsvarapadaṁ tathā
Satyadvayam iti khyātaṁ phalaḥetuvicēṣataḥ

14 Svādhiṣṭhānānupūrveṇa prāpyato hi prabhāsvaram
Tasmād vajraguruḥ pūrvaṁ svādhiṣṭhānaṁ pradarśayet

15 Asvatantraṁ jagat sarvaṁ svatantraṁ naiva jāyate
Hetuḥ prabhāsvaraṁ tasya sarvačūnyaṁ prabhāsvaram

16 Yena cittaena bālāḥ ca saṁsāre bandhanaṁ gataḥ
Yoginas tena cittaena sugatānaṁ gatiṁ gataḥ

17 Na cātrotpadyate kaḥcit saraṇaṁ nāpi kasyacit
Saṁsāra eva [27 A] jñātavyaḥ cittarūpākṛtiṣṭhitaḥ

18 Vāyuyogād vinā cittasvarūpaṁ naiva grhyate
Cittāt prakṛtihetutvāt karmajanmasamudbhavaḥ

19 Tad eva vāyusaṁyuktaṁ vijñānatritayaṁ punaḥ
Jāyate yoginā[m] mūrtir māyādehas tad ucyate

20 [Tas]mād eva jagat sarvaṁ māyopamam ihocyate
Māyopamasamādhīṣṭhaḥ sarvaṁ paçyati tādīçam

21 Rūpaṁ ca vedanā caiva saṁjñā saṁskāra eva ca
Vijñānaṁ pañcamāṁ caiva catvāro dhātavas tathā

22 Akṣāṇi viṣayāḥ caiva jñānapañcakam eva ca
Adhyātmabāhyato'bhinnāṁ sarvaṁ māyaiva nānyathā

23 Darpaṇapratibimbena māyādehaṁ ca lakṣayet
Varṇān indrāyudhenaiva vyāpitvam udakendunā

24 Darpaṇe vimale vyaktaṁ dṛçyate pratibimbavat
Bhāvābhāvavinirmukto vajrasattvaḥ sucintitaḥ

25 Sarvākāravaropeto asecanakavigrahaḥ
Darśayet taṁ sučīṣyāya svādhiṣṭhānaṁ tad ucyate

26 Iyam eva hi saṁlakṣyā māyā nirdoṣalakṣaṇā
Māyaiva saṁvṛteḥ satyaṁ kā[27 B]kāyaḥ sāmabhogaic ca saḥ [?]

27 Saiva gandharvasattvaḥ syād vajrakāyaḥ sa eva hi

- Vajrasattvaḥ svayaṁ tasmāt svasya pūjāṁ pravartayet
 28 Ātmā vai sarvabuddhatvaṁ sarvasauritvam eva ca
 Tasmāt sarvaprayatnena [hy] ātmānaṁ pūjayet sadā
 29 Mantramudrāprayogaṁ ca maṇḍa[lā]divikalpanam
 Balihomakriyāṁ sarvāṁ kuryān māyopamaṁ sadā
 30 Çāntikaṁ pauṣṭikaṁ cāpi tathā vaçyābhiçārakam
 Ākarṣaṇādi yat sarvaṁ kuryād indrāyudhopamam
 31 Çṛṅgārādyupabhogaṁ ca gītavādyādisevanam
 Kalāsu ca pravṛttiṁ ca kuryād udakacandravat
 32 Rūpe çabde tatthā gandhe rase spraṣṭavya eva ca
 Cakṣurādipravṛttiṁ ca māyāvad upalakṣayet
 33 Bahunātra kim uktena vajrayoge tu tattvataḥ
 Yad yad ālambayed yogī tat tad ātmaiva kalpayet
 34 Darpeṇa pratibimbaṁ ca svapnaṁ māyāṁ ca budbudam
 Indrapālāṁ ca sādṛçyāṁ yaḥ paçyeta sa prabhuḥ smṛtaḥ
 35 Dṛçyate sprçyate caiva yathā māyā ja[28 A]gat sadā
 Na copalambhaḥ saṁvṛtyā māyāvat parikīrtita [iti]
 36 Yad yad indriyamārgatvaṁ māyā tat tat svabhāvataḥ
 Susamāhitayogena sarvaṁ buddhamayaṁ vahet
 37 Sarvatra sarvataḥ sarvaṁ sarvathā sarvadā svayam
 Sarvabuddhamayaṁ siddhaṁ svam ātmānaṁ sa paçyati
 38 Gacchaṁs tiṣṭhaṁ mahasattvaḥ sarvasaukhyamayaḥ prabhuḥ
 Vihārāhārapānādin ākāçāl labhate kṣaṇāt
 39 Bhavayur bhavacchettāraḥ . . . pravare jane
 Pūjyante sasuraiḥ sarvaiḥ praṇipatya muhur muhuḥ
 40 Yathā çāstari sambuddhe lokayātrāhitaiṣiṇi
 Evaṁ eva mahāyogī viçvajñānārthasaṁgrahāt
 41 Nāsti kiñcid asādhyāṁ vai vajrasattvena lakṣitam
 Svayaṁ pratyānusidhyanti sarvamudrā mahāsukhāḥ
 42 Kleçāḥ karina yathā dehaḥ kartāraç ca phalaṁ ca vai
 Maricisvapnaçāṁkāçā gandharvanagaropamaḥ
 43 Imaṁ samādhim ajñātvā saṁvṛtāṁ upalambhataḥ
 Jāyante vividhā rogāḥ teṣāṁ māyā bhiṣagjitam
 44 Svādhiṣṭhānopadeças tu yena nāsādyate gu[28 B]roḥ
 Çāçvatocchedam ālambya sa vaivartī bhavet punaḥ
 45 Sarvapūjāṁ parityajya gurupūjāṁ samārabhet

- Tena tuṣṭena tal labhyaṁ sarvajñajñānam uttamam
 46 Kiṁ tena na kṛtaṁ puṇyaṁ kiṁ vā nopāsitam tapaḥ
 Anuttarakṛdācāryavajrasattvaprapūjanāt
 47 Yad yad iṣṭataraṁ kiñcid viçiṣṭataram eva ca
 Tat tad dhi gurave deyaṁ tad evākṣayam icchatā
 48 Ācāryo harate pāpam ācāryo harate bhayam
 Ācāryas tārayet pāraṁ duḥkḥārṇavamahābhayāt
 49 Yo' haṁkāra[ka]lāliptaḥ sadbhūtakramadharṣakaḥ
 Sāvajñas tattvadharmeṣu tasya tattvaṁ na darçayot
 50 Satyavāg gurubhaktaç ca viviktaç caikasāndhikaḥ
 Samayācārarakṣī ca kramaṁ tasya pradarçayot

Svādhiṣṭhānakramas tṛtīyaḥ samāptaḥ || Kṛtir iyam ācāryanāgarju-
 napādānām || Granthapramāṇam asya ṣaṭpañcāçat ||

TIPPAṆĪ

- idānīm svādhiṣṭhānakramasya kiñcid ucyate¹ : svasyādhiṣṭhānaṁ
 svādhiṣṭhānam | prajñopāyātmakavijñānonmīlanam ity arthaḥ |
 utpattikramaṁ guhyābhiṣekaparyantam | tena prāptābhiṣekaḥ | ca-
 turvidhatantraṁ kriyācāryayogayogottaratantam | sata[sūtra?]²kokta-
 5 krameṇa prāptakāyavākēcittavivekaḥ | çrutidharo ratnapudgala |
 suçilo viçado dakṣaḥ prajñāvān ekasaṁdhikaḥ çrutvā prakāçayet
 samyak prakhyāto ratnapudgala iti saṁvṛtiparamārthasatyadvayādhi-
 muktaḥ çiçyo gurum ārādhyā | sambuddhābhiṣeko mukuṭābhiṣekaḥ
 | svādhiṣṭhānaṁ lokasaṁvṛtisatyam | yogisaṁvṛtisatyam ca | para-
 10 mārthasatyam prabhāsvaram | svā[13 A]dhiṣṭhānaparyantam āha |
¹⁵asvatantram iti | pṛthagjanabhūmim ārabhyāṣṭanabhūmiprāptabo-
 dhisattvaparyantaṁ jagat sarvaṁ | tasyeti | saṁvṛtisatyasya hetuḥ
 prabhāsvaram | saṁvṛtisatyam api prabhāsvarasya hetuḥ | etad
 uktam | prakṛtisthitaṁ sattvānāṁ bandhanaṁ muktiç ca | prabhās-
 15 varād anupūrvyā ālokādītritayaṁ prakṛtayaç ca | tebhyo vāyul |
 tatas tejah | tata āpah | tataḥ pṛthivī | tataḥ pañcaskandhādi | iti
 bandhanam¹⁶ | evaṁ skandhādiçodhanakrameṇa prabhāsvaraṁ | pra-
 bhāsvaraṁ māyopamena yuganaddham | tena muktiḥ¹⁶ | ato mukti-
 kāmēna māyopamasamādhinā svādhiṣṭhānayogo bhāvanīyah | tataḥ

- 20 prabhāsvaram | etad eva darçayati | ¹⁶yenetyādina | ¹⁸cittād eva
 çubhāçubhakarmajanmasambhavaḥ | cittaviṭapitatvāt sarvadharmā-
 ṇām iti vacanāt | ²²adhyātmam ādarçādi pañca skandhāḥ | bāhyaṁ
 rūpādi | anayor abhinnaṁ māyopamam eva paçyati | ²³darpaṇetyādi
 | çarīrava[13 B]rṇabhujacihnādi sarvaṁ yathāyogaṁ darpaṇapрати-
 25 bimbādina saṁlakṣayed itisāṁkṣepārthaḥ | ²⁴vajrasattva iti | darpaṇa-
 pratibimbamavajrasattvāhaṁkāreṇa lakṣitaṁ sādhyāṁ sidhyati |
²⁷gandharvasattvo 'ntarābhavikasattvaḥ | yasyedaṁ jñānaṁ sphuṭam
 avatiṣṭhate hṛdi tena yoginā sadāmo [sadātmā ?] eva pūjayitavyaḥ |
 ātmapūjaya ca sarvabuddhā nityaṁ pūjitā bhavantīti darçayann
 30 āha | ²⁷vajrasattvaḥ svayam ityādi | ²⁸sauritvaṁ sarvajñatū ²⁸sādi-
 çyam iti | jagataḥ | sāmyam ebhir darpaṇapratibimbādibhir vibhak-
 tivipariṇāmena boddhavyam | ³⁵saṁvṛtyā iti | saṁvṛter upalambho
 vasturūpatā nāsti yato māyāvat parikīrtitaḥ saṁvṛtyupalambhaḥ |
³⁸ākāçāḥ labhate kṣaṇād iti | sarvam ākāçasaṁkāçaṁ paçyati |
 35 çūnyebhyo dharmebhyaḥ çūnyā dharmāḥ prajñāpanna iti vacanāt |
⁴¹vajrasattveneti vajrasattvāhaṁkāreṇa lakṣitam | ⁴¹sarvamudrā iti
 samayamahādharmakarmamudrāḥ | athavā sarvā [14 A] divyanāryo
 mahāsukhahetukāḥ | kartari iti | çubhāçubhakarma kartṛcittam eva
 | tad uktam | sattvalokam atha bhājanalokaṁ cittam eva | na ca yat
 40 paticittaṁ [praticitram?] karmajaṁ hi jagad uktam açeṣaṁ karma-
 cittam avadhūya ca nāstīti tac cittaṁ svabhāvaçūnyaṁ māyopamam
 iti yāvat | ⁴³imaṁ samādhim iti | māyāsamādhim | sopalambhasaṁ-
 vṛtigraheṇa | nānaprakārā rogā jāyante | teṣāṁ tu sarvarogāṇām
 apunarbhavāya māyaiva bhiṣagjitam iti paraṁ bhaiṣajyam | ⁴⁴çāçva-
 45 tocchedam iti | vastusvarūpāropāt | tad uktam | asti yac ca svabhā-
 vena na tan nāstīti yujyate | nāstidānīm abhūtapūrvam ity ucchedaḥ
 prasajyate | bhavavartī saṁsārapātī sāttviko'tivīryaḥ |
 svādhiṣṭhānakramaṭippanī samāpteti.

V

- 1 Vajrasattvaṁ namaskṛtya sarvaçūnyopadeçakam
 Caturtho hy abhisambodhikramo' yaṁ vakṣyato mayā
- 2 Asau [29 A] svāyambhūr bhagavān eka evādhidaivataḥ
 Upadeçapradānāt tu vajrācāryo' dhikas tataḥ
- 3 Tatsamārādhanaṁ kṛtvā varṣaṁ māsam athāpi vā
 Tasmai tuṣṭāya gurave pūjāṁ kuryāt tu çaktitaḥ
- 4 Yathā sa bhavato mudrāṁ nivedyāsmāi suçīkṣitām
 Gaṇamaṇḍalamadhye tu kuryāt pūjāṁ yathāvidhi
- 5 Tatas tuṣṭo mahāyogī pañcakāmopabhogataḥ
 Ālokasyodayaṁ kuryāt samāpattividhānataḥ
- 6 Kalaçādau susaṁsthāpya bodhicittaṁ prayatnataḥ
 Ardharātre cābhisiñcet suçīṣyaṁ kṛpayā guruḥ
- 7 Abhiṣekaṁ tu samprāpya pratyūṣasamaye punaḥ
 Sampūjyārādhayet stotrair guruṁ çīṣyaḥ kṛtāñjaliḥ
- 8 Traidhātukavinirmukta ākāçasamataḥ gataḥ
 Noparipyasi kāmeṣu nirālamba namo' stu te
- 9 Anihçrito' si skandheṣu dhātuṣv āyataneṣu ca
 Viparyāsavinirmukta nirālamba namo' stu te
- 10 Avikalpitasamkalpa apratiṣṭhitamānasa
 Acintyamanasikāra nirālamba namo' [29 B] stu te
- 11 Anālayaṁ yathākāçaṁ niḥprapañcaṁ nirañjanam
 Ākāçasamacitto' si nirālamba namo' stu te
- 12 Draṣṭukāmo' bhisambodhiṁ sarvaçūnyasvabhāvikām
 Stutvā kṛtāñjaliḥ çīṣyo guruṁ saṁcodayet punaḥ
- 13 Prayaccha me mahānātha abhisambodhidarçanam
 Karmajanmavinirmuktam ābhāsaratrayavarjitam
- 14 Prayaccha me mahācārya vajrajñānam anuttaram

- Sarvabuddhamahājñānaṁ sarvatathāgatālayam
 15 Prayaccha me mahāvajra kāyavākecittaḥodhanam
 Anādinidhanāṁ gñātaṁ sarvakleṣaviḥodhanam
 16 Evam ārādrito yogī sadbhūtaguṇakīrtanaḥ
 Ćiṣye kārūṇyam utpādyā kramam evam athārabhet
 17 Āloko rātribhāgaḥ sphuṭaravikiraṇaḥ syād divālokabhāsaḥ saṁ-
 dhyālokopalabdhaḥ prakṛtibhir asakṛd yuṇyate svābhir etat |
 no rātrir nāpi saṁdhyā na ca bhavati divā yaḥ prakṛtyā vimuktaḥ
 sa syād bodhi[sattva]kṣaṇo' yaṁ varagurukathito yo[30 A]ginām-
 eva gamyaḥ
 18 Naiṣaṁ dhvāntaṁ vinastaṁ vyapagatam akhilaṁ saṁdhyā-
 tejas tu yasmin bhāsvān nodeṭi yāvat kṣaṇa iha vimale darṣayed
 bhūtakotiṁ | Ćiṣyāyācāryamukhyo vinihatatimiro bāhyasambo-
 dhidṛṣṭyā prāpnoty adhyātmasaukhyāṁ vyapagatakaluṣaṁ
 buddhabodhiṁ kṣaṇena
 19 Anādhbhūtaṁ tv athavādhbhūtam
 amadhyabhūtaṁ tv atha madhyabhūtam
 Anantabhūtaṁ tv athavāntabhūtaṁ
 tat sarvacūnyaṁ pravādanti santaḥ
 20 Gamaṇāgāmaṇaṁ ca yatra nāsti
 kṣayavṛddhī na cāpy abhāvabhāvaṁ
 Ativismayarūpam arūpya[vis]mayaṁ
 sthitiman nāpi na cāpi gahvaram
 21 Yad asti nāsti vyavahāramuktaṁ
 na puṇyarūpaṁ na ca pāparūpam
 Na puṇyapāpātmakam agrabhūtaṁ
 tat sarvacūnyaṁ pravādanti buddhāḥ
 22 Evaṁvidhaṁ tattvam avāpya yogī
 carācarātmā jagadekabandhuḥ
 Yaḥ paryatej jñānamayo nṛsiṁhaḥ
 kṛtsnaṁ jagat so' vyayakāyalābhī
 23 Sa jihmakāyo' py avijihmakāyaḥ
 so' nāsano' py āsanabandhadhīraḥ
 Sa mī[30 B]litākṣo' pi vibuddhanetraḥ
 samāhitaḥ saṁ samāhito' sau
 24 Sa vāgyato vāg[vāda?]samauvito' pi

- bhogānvitaḥ so' pi virūpavṛttiḥ
 Sa lokanāthaḥ parabhr̥tyabhūto
 yas tattvavit kṣiṇasamastadoṣaḥ
 25 Prāptopadeṣakaḥ Ćiṣyo dvidhā yogam athābhyaaset
 Piṇḍagrāhakrameṇaiva tathā caivānubhedataḥ
 26 Ćirasāḥ pādato vāpi yāvad dhṛdayam āgataḥ
 Bhūtakotiṁ viṣed yogī piṇḍagrāha iti smṛtaḥ
 27 Sthāvaraṁ jaṅgamaṁ caiva pūrvaṁ kṛtvā prabhāsvaraṁ
 Paṇcāt kuryāt tathātmānam anubhedakramo hy ayam
 28 Ćvāsavāto yathādarṣe layaṁ gacchati sarvataḥ
 Bhūtakotiṁ tathā yogī pravṛṣe ca muhur muhuḥ
 29 Gacchann tiṣṭhan svapan bhuñjann unmiṣan nemiṣan hasan
 Anena dhyānayogena sadā tiṣṭhati tattvavit
 30 Sattvārtho' pi kadācit syāt tattatsārūpyaraḥminā
 Vāyuvijñānayuktena svādhīṣṭhānakrameṇa tu
 31 Yathā nadījalāt svacchān mīna utpati[to] drutam
 Sarvaḥcūnyāt tathā svacchān [31 A] māyājālam udīryato
 32 Pañcabuddhakulāyanta [?] mahāmudrādikalpanā
 Pañcaraḥmisamucch[r]eyā gagane ṣakracāpavat
 33 Mudrābandhaṁ prakuryād vā mantraṁ cāpi japed yadi
 Sarvam anyat prakuryāc ca sarvaḥcūnyapade sthitaḥ
 34 Sarvabhuk sarvapaṇ caiva sarvavandī ca sarvagaḥ
 Sarvakṛt sarvaliṅgī ca sarvaḥcūnyena sidhyati
 35 Prāptopadeṣaḥ subhagaḥ suĆiṣyo
 bodhau hi cittaṁ paramārthanāma
 Guroḥ sakāṇāt punar ādadīta
 kṛtāñjalir dhāritapuṣpahaṭaḥ
 Sarvabhāvavigataṁ skandhadhātvaṇatanagrāhyagrāhakavarjitaṁ
 dharmanairātm[y]asamatayā svacittam ādy anutpannaṁ cūnyatāsva-
 bhāvam iti
 36 Tatas tu gurave dadyād dakṣiṇāṁ tv anurūpataḥ
 Ratnaṁ gr̥haṁ vā hastyaḥcvaṁ gr̥maṁ vā ṣayanāśanam
 37 Dāsaṁ dāsīṁ priyāṁ bhāryāṁ putrīṁ cāpy ativarṇabhāma
 Ātmānaṁ cāpi yad dadyāt kim anyad avaĆiṣyate
 38 Prāptācāryaprasādo vimaladṛḍhamatiḥ sarvabhāvasvabhāvaḥ
 svacchaṁ cūddhaṁ su[31 B]sūkṣmaṁ paramaḥcivamayaṁ

buddhanirvāṇadhātum | Nirdvandvaṁ nirvikalpaṁ satatasukha-
mayam gopayet tattvayogī puṇyāpuṇyād vimuktaḥ svayam iha
bhagavān jāyate vajrasattvaḥ

Paramarahasyasukhābhisambodhikramaḥ caturthaḥ || V

Kṛtir iyam ācāryanāgārjunapādānām | granthapramāṇam asya
çlokāç catvāriṁçat

TIPPAṆĪ

- idānīm vajrasattvaṁ namaskṛtya caturtham abhisambodhikramam
āha | ¹ sarvaçūnyopadeçakam iti prabhāsvaram | tad eva caturthā-
bhisambodhiḥ | ² svayambhūr bhagavān [14 B] iti vajradharaḥ |
tato' pi samadhiko guruḥ | ⁴ gaṇā vajrabhrātādayaḥ | taiḥ saha guruṁ
5 pūjayet | ālokasyodayam iti | çīṣyā guhyābhiṣekārthaṁ bodhicittam
| vidhānata iti | mantramūrtyādisvādhiṣṭhānayogataḥ | kuryād ava-
tārayet | ⁶ kalaçādāv iti | maṇivarāṭakādaḥ taṁ bodhicittaṁ saṁsthā-
pya | ādiçabdhāc chaṅkhaçuktikādaḥ | ¹⁷ āloko rātribhāga ityādinā
bāhyadr̥ṣṭāntenaiva caturthaṁ bodhayati çīṣyaṁ vajraguruḥ | ¹⁸
10 bhāsvān nodeti yāvad ity anenaitad darçayati | pratyūṣe cittasya
samāhitatvāt samāhitacitto yathābhūtaṁ. prajānātīti | ¹⁸ buddhabo-
dhiṁ kṣaṇeneti çīṣya iti çeṣaḥ || anyat kiñcid atrocyate | āryanāgār-
junapādair iha yad upayuktaṁ dharmasaṁketānukūlaṁ samāsāt
tad upadarçitam āloko rātribhāga ityādinā | prakṛteḥ pariñānāya
15 tat kathanasyātrānupayo [15 A] gitvāt | ācāryaçākya mitras tv ātmano
bāhuçrutyaṁ prakāṭayan prakṛtiprabhedaprakāçakam anuttarasam-
dhiṁ namakaṁ granthaṁ kṛtvā ārye pañcakrame prakṣiptavān iti
lakṣyate | athāvaçyaṁ vistareṇa prakṛtiprabhedapariñānaṁ karta-
vyam | tadā' ryadevapādaiḥ çūtaka [sūtrake ?] tad upadarçitam iti
20 tatraiva tad avadhāryatām | çatakulabhedāvagamādinā kāyavākcit-
tavivekāvadhāraṇavat | anyatra caturvidhatantraprabhedāvadhāra-
ṇavac ca | ata evaitad uktam atraivāryapādaiḥ | caturvidhatantrā-
bhijñāḥ prāptakāyavākcittaviveka iti | tasmād ātmano bāhuçrutyaṁ
prakāṭayatā çākya mitreṇa tad iha prakṣiptam iti niçcitam etad ity
25 alam iha nirbandhena prakṛtam eva brūmaḥ || ²³ sajjhamaḥ ity |

- astimitacitto' pi san | stimitacitta eva saḥ | ²⁴ vāgyata iti | vācāṁ
saṁnyato' pi mauny api vādayuktaḥ kṣaṇāt syāt | virūpavṛttir apy
[15 B] ekāntakutsitavṛttir api bhogī saḥ | piṇḍaṁ cakṣurādiparighaṭi-
taṁ çarīram | ²⁵ tat pātraṁ bhūtakoṭiṁ prabhāsvaraṁ nayed iti piṇ-
30 ñagṛāhaḥ | sthāvaram ityādi spaṣṭam | bāhyādhyātmakrameṇa prabhā-
svaraṁ kuryād ity anubhedakramaḥ | atraiva dr̥ṣṭāntam āha | ²⁸ çvā-
savāta ityādi | yathā çvāsavāyur darpaṇe layaṁ jalakaṇikādirūpeṇa
gacchati nānyatra kāṣṭhādaḥ | tathā bhūtakoṭiṁ praviṣec ca na
vişayādiṣu ³⁰ tatsārūpyaraçmineti | prabhāsvarasamādhyavyatibhin-
35 naprāropānādivāyunā | jagacchāntikādikarma kuryāt | ⁴¹ māyājūlam
udīryata iti | svādhiṣṭhānayogaṁ prabhāsvarāt kuryād yogī | etad
evāha | yathetyādi | ³² pañcabuddheti | pañcabuddhasvabhāvūḥ pañca
vāyavaḥ | mahāmudrā kalpanīyā , devatāyogādir vā | pañca raçmayo
vairocanaḥ | sitādayaḥ |

ity abhisambodhikramaṭtippaṇī samāpteti

VI

- 1 Phalahetvātmakam nātham sarvadvandvavivarjitam
Prāṇamya likhīyate samyak yuganaddhakramottamam
- 2 Saṁsāro nirvṛtiḥ ceti kalpanādvayavarjanāt
Ekibhāvo bhaved yatra yuganaddham tad ucyate
- 3 Saṁkleṣam vyavadānam ca jñātvā tu paramārthataḥ
Ekibhāvam tu yo vetti sa vetti yuganaddhakam
- 4 Sākārabhāvasaṁkalpaṁ nirākāratvakalpanām
Ekikṛtya cared yogī sa vetti yuganaddhakam
- 5 Grāhyam ca grāhakaṁ caiva dvidhā buddhir na vidyate
Abhinnaṭā bhaved yatra tad āha yuganaddhakam
- 6 Čačvatocchedabuddhī tu yaḥ pra[32 A]hāya pravartate
Yuganaddhakramākhyam vai tattvaṁ vetti sa paṇḍitaḥ
- 7 Prajñākaruṇayor aikyam jñātvā yatra pravartate
Yuganaddha iti khyātaḥ kramo' yaṁ buddhagocaraḥ
- 8 Prajñopāyasamāpattya jñā[tvā] sarvaṁ samāsataḥ
Yatra sthito mahāyogī tad bhaved yuganaddhakam
- 9 Yatra sopadhiṣaṁ ca tathānupadhiṣakam
Ity evaṁ kalpanā nāsti tad tad dhi yuganaddhakam
- 10 Yatra pudgalanairātmyam dharmanairātmyam ity api
Kalpanāyā viviktatvaṁ yuganaddhasya lakṣaṇam
- 11 Jñātvā krameṇa tattvajñāḥ svādhiṣṭhānaprabhāsvarau
Tayor eva samājam yad yuganaddhakramo hy ayam
- 12 Piṇḍagrāhānubhedābhyāṁ praveṣaḥ tathatālaye
Uttānam ca tato yatra samantād yuganaddhakam
- 13 Saṁvṛtiṁ paramārtham ca prīhag jñātvā vibhāgataḥ
Saṁmilanam bhaved yatra yuganaddham tad ucyate
- 14 Tathatālambanam naiva vyutthānam yatra naiva hi

- Yuganaddham bhavet tac ca yogināṁ padam avyayam
- 15 Suptaḥ prabuddha ity etad ava[32 B]sthādvayavarjitam
Yuganaddham vadece chā[ntam] svāpabodhivivarjitam
- 16 Samādhānāsamādhānam yasya nāsty eva sarvathā
Yuganaddhe sthito yogī bhāvābhāvavivarjitaḥ
- 17 Asmṛtismṛtinirmuktaḥ satatod [?] apalakṣaṇaḥ
Vicared icchayā yogī yuga[na]ddhakrame sthitaḥ
- 18 Rāgarāgavinirmuktaḥ paramānandamūrtimān
Āsaṁsāram sthitiṁ kuryād yuganaddhavibhāvakaḥ
- 19 Kāryam ca kāraṇam caiva kṛtvā' bhinnam svabhāvataḥ
Yā sthitiḥ yogināṁ buddhā yuganaddham vadanti tat
- 20 Utpattikrama eko 'yam utpannakrama ity api
Ekatvaṁ tu dvayor yatra yuganaddhas tad ucyate
- 21 Devatā pariśuddheyam aśuddheyam bhaved iti
Iti yā kalpanā' bhinnā yatra tad yuganaddhakam
- 22 Rūpīti cāpy arūpīti kalpanādvayavarjanāt
Yaḥ sthātusṭhetti [?] yogīndraḥ sa prāpto yuganaddhakam
- 23 Evaṁ vai yaḥ sthito yogī yuganaddhakrame sthitaḥ
Ucyate sa hi sarvajñāḥ tattvadarśi ca viśvadarśak
- 24 Māyājālā[33 A]bhīsaṁbuddhaḥ saṁsārāṇavapāraḥ
Kṛtakṛtyo mahāyogī satyadvayalaye sthitaḥ
- 25 Etad evādvayajñānam apratiṣṭhitanirvṛtiḥ
Buddhatvaṁ vajrasattvatvaṁ sarvaicāryam tathaiva ca
- 26 Vajropamasamādhis tu niṣpannakrama eva ca
Māyopamasamādhic cāpy advayaṁ tac ca kathyate
- 27 Anutpādādayaḥ śabdā advayajñānasūcakāḥ
Aśyaiva vācakāḥ sarve nānyat tatrābhidhīyate
- 28 Mahāmudrātmikāṁ siddhiṁ sadasatpakṣavarjitām
Anenaiva gatā buddhā gaṅgāyāḥ sikatopamāḥ
- 29 Ghaṭamāno mahāyogī yuganaddhapade sthitaḥ
Bhāvayed yuganaddham tu caryāṁ cāpi tadanvayām
- 30 Yathātmani tathā śatrau yathā bhāryā tathātmanā
Yathā mātā tathā vaiṣyā yathā dōmvi tathā dvijā
- 31 Yathā vastraṁ tathā carma yathā ratnaṁ tathā tuṣam
Yathā mūtraṁ tathāmedyaṁ yathā bhaktiṁ tathā cakṛt
- 32 Yathā sugandhi karpūram tathā gandham amedhyajam

- Yathā stutikaraṁ vākyam tathā vākyam [33 B] jugupsitam
 33 Yathā rudras tathā vajrī yathā rātris tathā divā
 Yathā svapnam tathā dr̥ṣṭam yathā naṣṭam tathā sthitam
 34 Yathā saukhyam tathā duḥkham yathā duṣṭas tathā sutah
 Yathāvicis tathā svargas tathā puṇyam tu pāpakam
 35 Evaṁ jñātvā cared yogī nirviṇṇas tu sarvakṛt
 Pracchannavratam āsādyā sidhyante sarvasampadaḥ
 36 Prakāṣya puṇyam yat prāptaṁ pañcakramam anuttaram
 Anena krīdatām loko yuganaddhasamādhineti
 Yuganaddhakramah || VI ||

āgāryana Kṛtir iyam ācāryanāgārjunapādānām | granthapramāṇam asya
 ṣlokaḥ pañcatrinīṣat ||

Pañcakramah samāptaḥ

Ye dharmā hetuprabhavā hetus teṣāṁ tathāgataḥ
 Hy avadat teṣāṁ ca yo nirodha evaṁvādī mahācramaṇaḥ
 Ćubham astu

TIPPANĪ

- idānīm pa[16 A]ñcamayuganaddhakramasya kiñcid ucyate |
 phalahetvātmakam iti | phalaṁ prabhāsvarapadam | hetuḥ svādhi-
 ṣṭhānakramas tadātmakaṁ vajradharam iti | ⁴ sākārābhāvasaṁkalpanam
 iti | [sv]antarvijñānaṁ bahīrūpeṇa saṁkalpanam | nirākārābhāvaka-
 5 panām iti | satsukhākāraṁ bahiḥ ṣūnyakalpanam | ⁵ grāhyaṁ bahi-
 rūpādi | grāhakaṁ cakṣurvijñānādi | ⁶ prājñopāyasamāpattyeti |
 strīpuruṣasaṁgamena sarvam iti sarvaṣūnyalakṣaṇaṁ sarvam |
⁹ sopadhiṣeṣam iti | pañcaskandhamātraṣūnyam | anupadhiṣeṣam
 sarvaṣūnyaṁ nirvāṇam | evaṁ pudgalaskandhādinairātmyam ¹⁰ iti
 10 kalpanārahitatvam | yuganaddhasākṣāt kṛtasyānuṣaṁsām āha |
¹⁹ kāryetyādinā | punar yuganaddhasya lakṣaṇam āha | ²⁴ māyājāle-
 tyādinā | ekaikapadena yuganaddham āha | asyaiva yuganaddhasya
 vācakā anutpādādiṣabdāḥ | ²⁹ ghaṭamānetyādinā yogino bhāvanāca-
 [16 B]ryām cāha | tadanvayām yuganaddhakramasthitām | ³⁵ prac-
 15 channaṁ vratam āsādyeti | sarvasamatārūpam ācṛitya iti
 yuganaddhakramaṭippaṇī samāpteti

Tad atra prathamam kāyavivekam ādarṣayitum piṇḍīkramah |
 vāgvivekārtham vajrajāpakramah | cittavivekārtham svādhiṣṭhā-
 nakramah | tataḥ kramāt prabhāsvaratā | māyopamalakṣaṇasvā-
 20 dhiṣṭhānasya prabhāsvaratvena sahaikateti | yuganaddhakrama iti
 vyavasthā.

Pañcakramaṭippaṇī samāpteti
 Kṛtir iyam paṇḍitaparahitarakṣitapādānām
 Ćubham

NOTES ET LEÇONS DU MANUSCRIT

I. 1 ninirmittam | kāvyam | 2 śatkoṭy° | 3 tām dhīmān | 4 sādha-
rayed : corrigez sādhayed | 6 samuccayan | 7[çu]ddhāsana° | °rakṣam
| 9 P. W. çumbha, niçumbha ; Vyut. : sumbha ; dev. 81 et 82 :
sumbha presque sans exception | gr̥hna 2 | gr̥hnāpaya 2 | 9 peut-être
daṣadig maṇḍala° d'après 16 | kālayed | 11 °dalā° | 12 °cūlakārām |
13 avo | dehaṣu | dans la formule restituer [vajradharā] après
ājñāpayati, comp. notamment kriyāsamuccaya 15 B | 14 °muḍga-
ra° | 15 vispharanta | °lāyitaṃç | 16 adhyiṣṭya ; sū composé avec
adhi dans les Tantras | 17 d'après la ṭippanī svabhāvabhāvanā ; mais
comparez III 73 ; Dev. 112, 7 B 3 abhāvi bhāvanā... ; Bendall p. 171
| 18 sthiracatmakam | 19 °stha | 20 vibhāyet | samāñkitam |
22 pṛthivīmaṇḍalakām | °bhāvaye | 23 la signification mystique des
kūṭāgāras est expliquée dans le C. M. R. T. 60 B. | 25 °vajrāddha° |
26 kramaçīrṣas tu pakṣiṇī : P. W. krayaçīrṣam | la correction yakṣiṇī
au moins inutile | 29 gāharaty° : correction douteuse | 31 maitreya
| 32 cottare | 33 mṛkuṇḍaliḥ | 34 ṭakvi° | daṇḍau | 38 mārayettā°
corrigez sārāyet ; on lit le même vers Dev. 112 f. 17 A l. 4. sārāyet
tāthāgataṃ vyūhaṃ sutarāṃ siddhim āpnuyāt | asyātho | viṣṭato | 39
°skandhvatā° | 40 abdhātum | 40 et 41 peut-être faut-il corriger
°samanvitaḥ | 44 sanivāṇam | même formule : Abhidh. 5 B 2 ; C. M. R.
T. 14 B. 5 ; Dev. 112, 8 B 6 | 45 lisez peut-être °maṇḍalaṃ tan et
°nāma ; mais cette irrégularité du mètre est admissible | 46 matra°
| 47 matrī | 48 °varṇa | °matrī | °akṣara | 50 jagamaṃ | dans la for-
mule restituer dhātu[vajra], 112. Dev. 9 B | 52 vicintyotha | 58
rājavarttaka° comp. 84 et 109 | 61 praustyam comp. M. vyut. 101 —
on peut corriger praustyam de pruṣṭa = pluṣṭa | 62 thīm restitué |
kaṇḍayo | 64 viskambhinam | 65 çirāṣaṃstham ; lire çiraḥ° ou sirā°
| samantato | maitrayam | 67 acala | 70 °rasmikam | 73 prārthayetta
comparez 38 et 85 | 74 adhiṣṭhona° | 75 °saṃsthitaṃ | 75, 81, 88, 104
et 106, mêmes opérations et mêmes formules dans le Dev. 112.
chap. VI. | 79 vyomāpurya | 80 dhammo | çṛimās | 80 et 81 on peut
corriger vācavajrin, mais la forme vāgvajrin est bien connue | 81
°vajiṇāḥ | 92 °sajñam | 94 prāpyam | 95 tmāḥ-kāram comp. Dev. 112,

chap. XVI | 96 lācanām | °vāsinīn | 98 samāpati | vajravettālīs | 99
°pārçvasto | 100 °jānuṣṭhā | °gatīn | 102 dans le C. M. R. T. vajra =
līṅga ; padma = bhaga | 104 anurāgaṇa lecture courante des Tantras ;
Abhidh. 5 B 3 : Tathāgataçūnyatānu° | 105 A anucālayet | D phaṇ-
kāramatraṃ | 107 dveṣavajrā | 108 paçyaid | 109 nṛpāvartaka° ? | 113
ātmāna | parāvṛtṭya | 115 peut-être °mahārogaṃ | 116 jinajig° ; voir
Dev. 112 4 B 2 ; comparez les formes ārolig° (ms. ārolīk) (confirmé
Abhidh. 17 A), stance 123 et °dhṛg°, stances 119, 127 ; on pense à la
forme hṛnmantra = guhyamantra : munīndrahṇmantra, sarvajina-
hṇmantra, etc. | 118 et 122 vers faux. Corriger tathaiva = tathū ?
| 120 çaumyam | 121 ghaṇṭā | 122 nirgatyāhaṇīkāra ; les pūḍas
irréguliers sont nombreux ; on remarque parfois l'absence du saṇḍhi,
par exemple V. 8, 10. 13 | 126 savyayoçodhya | 130 samayes | 134
vyādhyāttare lōke | 136 °vakrām | 139 °vāsinī | 140 gr̥hītōtpala°
| 142 agatya | 143 vajra—ter | 144 samoghena | 145 vinyāḥed |
147 trimukhā | 149 māmakivad ? | 151 °dvihastaṃ | devī | 152
°varṇam | 154 °vinīṣpanno | 155 samutpanno | ghaṭṭikāyām | 157
varṇadyais | 158 maitreyaṃ | saṣpanāgapuṣpa ; corriger çaspa | 159
niṣḍati | 161 ghaṇṭām paraçu | 165 hṛddeça | ghaṇṭāparaçuṃ | 173
ghaṇṭhāparaçuṃ | 174 °sūrya | 178 °sūrya | vāḥnīsthāna | 180
vajra° | 181 nairṛtyā | °nāsakaḥ | 186 °daprabham | 187 daṇḍadgaṃ
| 188 hṛddeça | °pāçam parçuṃ | 193 subha° | 194 karālāçyam | 195
hṛddeça | 196 vinayakān | çānti | 198 çūḁṣma | 199 et suivants
textuellement répétés Dev. 112 9 B 2 | 201 sthira | 202 jambhavyam
corrige d'après II 26 | 202 °kāmaprabhogakṛt corrigé d'après V, 5 |
203 saṃsphāred voir I 225 samāptau saṃhāram ādiçet donne un
pāda faux : c'est une formule fréquente, comp. Dev. 112. 32 A 7 |
205 napasyantas | comp. C. M. R. T. 17 A codayanti tato devyas... |
206 C. mahāgravadhō | 207 B °hitānudargī | 208 D nāthaḥ, corriger
nātha ou écrire partout nāthaḥ | 209 A vajrakāya° ? | 210 kīrtanaiḥ |
211 vers faux | 212 °bhāsvaram correction inutile ; vers faux | 213
°nirmalam | nīlepa | 214 khavajinam ; correction inutile | 216 nutvā-
tha buddhair comp. Svayaṃbhū purāṇa (ed. Calcutta) p. 16 sarvadevā-
suraiḥ pūjya | anurāgyacakram prakāçya° ? | 217 A evaṃ tu yoga-
karas ; je propose « mātrapūraṇe » la lecture : evaṃ sadā yogakaras
| D tadvir | 218 manutparttir ; les deux vers sont faux | 219 mūddhni

| 223 vicintyodau | 225 juyāt | 226 vāyavyam | 228 bhaṣmāntam |
230 A vamanthanena | D samāsto

COMMENTAIRE.

ligne 7 jhaṭiti ; comp. Abhidhānottarottara Burn. 116, 86 B : jhaṭi-
tyakṣarasambhūtaṁ jhaṭitācihnacihnitam jhaṭitāvajrasattvam.... oṁ
jhaṭitākārauddhāḥ sarvadharmāḥ | 11 dvitriya° | 13 tarkvi | loha-
jala | 18 ākṛtim | 30 ābdhātu | 34 °avekṣaṇām | 37 et 43 sarvaṇīva-
raṇa° et °nivarāṇa° | 43 °viṣkabhi | 47 ākṣepāt ṛgiti sūcituṁ | 53
hūṁkāra | 56 °jānvoḥ | 64 madhyastavau | 69 utsṛjet | 77 °kāroṭṭāra-
ṇena | 79 niṣpannaviṣvaṁ

II 1 le commentaire donne sarvasattvātmakam | 2 nimitaḥ | 4 jāpas-
tu ? | 7 niṣpannayogākhyau | 8 atītaṁ | 9 tatre samudritam |
°padamūlasūtrād, corrigé d'après l'analogie de asya vajrapadasya
(11) et de °uddeṣapadaṁ mūlasūtrād (24) | tāyatai | 11 yogataḥ sadeti
saṁdhyābhāṣeyam asya ; saṁdhyābhāṣita dans le Lotus ; dans le
Samādhiraḥ (Dev. 113) fol. 165 saṁdhyābhāṣyaṁ na jānāti et fol. 120
saṁskārasaṁdhyābhāṣyam ; Hevajraḍḍakiniḥjālasaṁvaratantra Burn.
117, 40 B : sarvatantranidānasaṁdhyābhāṣo nāma paṭalaḥ tṛtīyaḥ ; je
restitue la ponctuation avant asya d'après l'analogie de 15 āśyāpi...
| 12 devī | 13 fausse césure | 17 ūrdhvaṁ prāṇād ; ṭippanī l. 68 |
velā tmādhyātmikā | 20 °saṁkāsaḥ | 22 stadhvo | 23 °caisṭā° |
24 pratipādyaidānīm | 27 mahāvairocana | 30 ācaryā... āgāmikā
vibhoḥ | bālīcān | 41 comp. la ṭippanī | 32 triḥ kṛtvā ? | 33
pravyāhāro saṁkatam | 34 pravyāhāro | sāketam | 35 ekādi
naca madhya tu daṣabhi na badhyata | vijāniyā sarvatti° | 36 vaṇyaḥ
| 40 pravyāhāraṁ | svabhāvajaḥ | 41 sāhvetikam = sāṁketikaṁ |
45 caturviṣat° | 48 vajrātmātta | 50 vajradhṛkvacitri° | 51 visvastā |
57 tad etaṁ | ṣūksma° | 58 °tantro | 60 mantrajñāna° | siddhati |
61 matrakam | homakārmāṇi | 62 °vartato | 65 matrī | 67 A cāthā
prasanno | B mantrodvataḥ | 68 B ṣuṣṛṣyaṇāyām | C grāhyaṣrutim,
lecture à conserver ; lire nirīkṣan ou nirīkṣya | D turupradhāno ; lire
gurupradhāno | guruḥ prasādaḥ | 69 D ta tathāpi

COMMENTAIRE

ligne 3 samaviṣed | 3 et 25 cakṣamāṇa° | 9 tataḥ citta° | 11 °koṭyām?
| 13 °koṭaiḥ | 19 pīḍādi° ; comparez un passage du Tantrasāra
svāyambhuvamātrkatantre que m'a communiqué M. Ernest Sibree
« pīṭhanyāsaṁ tanau kuryād devatābhāvasiddhaye » ; Abhidhānotta-
rottara. Burn. 116 86 B : pravakṣyāmi... yoginīyogaḥṛdayaṁ pīṭhaya-
gam anukramam | oṁ pīṭhaḥuddhāḥ sarvadharmāḥ Dev. 99 6 B | 20
°caraṭake comp. V com. 7 | 18 rūpeṇā | 26 kanthe amitābhaḥ |
vajranātha | 29 rasmi | 32 naṣṭhā | 33 tritayārūpa° | 38 nacoty° | 39
nacamadhye | 42 nacāṣṣyante | 44 halantum | 45 daṁṣṭraṇanamāḥ |
47 daṁṣṭrādīni | 49 nacasaṁkhyā | 50 varṇā | hasantā | le ms. ponc-
tue après °rahitatvāt et ne ponctue pas après syuḥ | 54 °kāras | 56
peut-être likhed dhakāra° | 59 °ākāraḥ taṁ | 65 caturvargān tryak-
ṣare | 76 le ms. ponctue après ākāra, ne ponctue pas après āḥkāraḥ
où le ḥ est effacé | 78 pakārādayaḥ ; je ne lis pas sans hésitation
le caractère transcrit par pa ; voir ligne 62 | 79 [sv]ādyakārasya° |
napuṁsaṁkā | 81 peut-être dhātustotrakāvya° | 83 varṇān try° | 89
sa—kata° | 93 sarvaṁ cūnya° | 95 māmakyā pamaṇḍalam | 97 nāsikā-
putai | 101 avayavārtham | 105 °saṁdhyāyāpraty° | 109 nigama° |
110 °saṁjñakāḥ visvastād | 113 atyakṣara° | 117 guhyasaṁkhyāyām
| 123 āpmaṇḍale | 125 niṣpadyate | asaṁcaktāḥ | 126 prabhedaneti

III. 1 stotrā | 3° gatibhi | 7 alokam | 8 madhyamaṁ | manāgatāgatam
| 10 vettivid vāraṇā° | 11 pratyavekṣaṇa | mātṣaryīmcatikīrtitāḥ |
12 trayastriṁsat | svasaṁvedyoh | saṁvṛttim | 13 mandākāraḥ ; voir
la ṭippanī | 14 āloko jñāna° | 15 proktāṁ | 16 haṣṇa | prāmodya
| 18 vilāsā | 19 labhaṁ | 20 dhurtaduṣṭaḥ | 21 kharākāraḥ ca dakṣiṇaḥ
| 22 saṁkāṣa | °yogajā avec l'ā effacé | 24 viṣṛti | 25 ālasye |
dadhvatā ; voir Div. Av., P. W. dhandha, Childers dandho ; prajñā-
cakṣus tasya dhandhīkriyate ; Ç. S. apud Minayell p. 23 | 27 ṣūksmāḥ
| 28 kṣaṇalave mūhūrte | °vattanam | 29 mūhūrta | 29 ktinimeṣaṇam
| 31 ālokābhosaḥ | 32 niḥṣṛtya° | 33 °vyastā | 34 °utpāho | 36 lakṣ-
mate | 37 antaritatrayam | dvīndrayasya samāpatyā | 39 yatvāt
indistinctement écrit | 40 °prabheda | 42 udbhuta | 46 kliṣyanti |

48 cittam eva vayan paçyet svayam eva çaçibimbavat | 51 vicarendu
| 52 çucanā | 53 °viçuddhir yo | 54 anuttaraḥ | 55 chudvāj |
58 niṣpadya | 59 comp. Dev. 112, 2 A tilabimbam iva paripūrṇaḥ
sarvākāçadhātuh | °madhyastho | 60 prālambyam | 61 jayate
| prāpye vajrakāya | 62 visrjyosphā° | 63 sāçano' nāçano | vācāpya
rjur | 65 °praçādātah | bhavatrāye | 66 °viçuddhadhṛk | 67 vajopama°
| 70 °maṇir = °maṇim | 71 madhyamā nopa° ; la correction est
injustifiée : comp. Burn. 117 24 B : na rago na virāgaç ca madhyamā
nopalabhyate | trayānāṁ varjanād eva sahaḥ saṁbodhir ucyate | 72
°yogam dans la ṭippanī | 74 viçuddhir yo | paramādye ; Paramārtha-
saṁvṛtisatyānirdeça comp. N. S. VI 17 | 77 °niṣadgavṛttayaḥ | 79
ḍaḍabhūmyāṁ | 81 abhisambodhi yathā° | 82 °caryābhir atyasyantīha
| 83 vikalpajāḥ | 85 correction marginale nātyasyate | 86 abhyāsā
vinā | 87 A sāṭhya° | D guro na guṇān dharākāḥ | 88 D prahogatasya
| 89 C peut-être °bodhiḥ | 91 A °tantrā | D khedahetum | 92 B
asamarthe | 93 A ṣatpada° | 94 A tatrena | vajrīprasādāt | B vibha-
jyā | C upacittam

COMMENTAIRE.

ligne 3 ka stotā | 4 °stotravyādi° | 7 le scribe écrit généralement tat
jñānam ; de même samyak jñānam | 16 viçuddha tu | 21 °prathamāḥ
| 25 sūratam | 85 °aṅgika ; texte °aṅṇika | 38 lakṣitum | 44 °vasād
| 45 d'après la correction marginale vajyāṅganāyā | 49 upabhuñjya
| 50 svadhyātmam ; peut être svā° comp. IV. com. 22 | 53 devatāḥtir
| 54 āmudreti | 63 prabhāsvaraṁ vamāno | prāk brise la mesure du
çloka : prabhāsware... | 65 ādinā' taḥ | 76 un point restitué après
prabhāsvaratām, supprimé après anena | °sambodhim | 81 bhustaka
| 84 guror naiti

IV. ligne 3 kaḥ catur° | 7 guruve | 8 mālordaka° | °ghaṇṭhādarpaṇa-
nāmācārya°. Il faut conserver la lecture °darpaṇanāmācārya ; on
connait le vajraghaṇṭā°, le darpaṇa°, le nāmābhīṣeka | 9 ityabhiḥ |
çloka 3 nāçuciḥ qui doit être conservé | lokānuvyatyarthāṁ sans doute
anuvṛty° pour anuvṛtṭy° | lokikī | 5 svayaiḥ | iryā | 6 nirnānāmtva°
| 8 charaṇa | 10 savṛteḥ | 15 °tatra | sarva | 16 bālaç | sugatānā |
19 yoginā | 22 saktāṇi viṣayāç | bāhyato bhinnam | 26 hiḥ saṁlakṣo

| kāyaḥ sāmabhoga eva ca ? | kaḥ kāyaḥ sambhogaç ca kaḥ ? | 27
stasya | 30 °abbicārukam | kuyod | 32 mpraṣṭhavya | upalakṣayat |
33 °yone | 34 buddhada | sādrçya | 36 idryā° | māyāt | 37 sarva | 41
nāmni | asādhyatvai | 43 bhiṣagjitā | 46 tatapaḥ | vajo° | 47 tad vi |
48 paren | 49 plutôt : yo'haṁkāra [lī]lāliptaḥ | °drṣakaḥ | svādhiṣṭhā-
nakrama, expression bien connue.

COMMENTAIRE

ligne 4 sūtaka° avec ū effacé ; lire çataka ; comp. Mādhyamikavṛtti
111 B 6, 114 A 4, 159 A 1, et passim | 5 puṅgala | 8 ārādhyā | 11
°aṣṭamī° | 21 viṭhapitatvāt | 22 ādhyātmam ; comp. III com. 50 | 33
nāstri | 44 çāsvatochedam | 46 correction marginale yuhyate | 47
prasahyate | ce passage se retrouve presque textuellement dans la
M. vṛtti 81 B — Il faut lire [çāçvatam]yujyate ; — la conclusion est
celle-ci : “ tasmād astitvanāstitve nāçriyate vicakṣaṇaḥ ”

V. 2 pradānātu | 3 guruve | kuyātu | 6 comp. le bodhicittāvatāra°,
le bodhicittābhīṣeka-paṭala du Guhyasamāja (Bendall p. 71) — les
kalaças d'aspersion sont identifiés aux Bouddhas : pañcatathāgatāt-
makaiḥ kalaçaḥ... abhisicyate. (Hevajraḍ. I. chap. 4) | 9 skadheṣu |
14 sarvatāthāgatālayam | 16 utpādyu | 17 C prakṛtyo | D yoginām
enām eva | 28 A dhvānta | naç = nas ; naṣṭa = nasta | C °sambo-
dhidṛṣṭvā | 19 C °bhūtaḥ | atha cānta° | 20 B °vṛddhi brise le mètre ;
lire °vṛddhi et °bhāvam | abhāvābhāvau | C ativismayarūpararūpyavis-
mayam ; corrigez apy arūpam | 22 D so vyaya° | 23 C silitākṣo | 24
C lokanāthāḥ | 29 svayaiḥ bhuñjann | 30 vāyur vijñāna° | 31 utpatti
drutam | 32 pañcabuddha[ou ā]kulāyantā ; °kulayantrā ? | °cāpa°
lect. marginale : °rāya° | 35 B nāma = vikalpa, smarṇa ? | D
dvārita | nairātma donné dans l'index du Kandjur n° 173 et qu'on lit
dans beaucoup de mss. | 37 putrīṣvāpi pour putrīṇ cāpi | 38 B °çūksṇa
| C govayet ; peut être bhāvyat

COMMENTAIRE

ligne 7. citta employé au masculin ; le passage : maṇi°—°çabdā,
avec une lecture °varāṭaka, est repris par erreur entre les mots nodeti

et yāvad (ligne 10) | 8 chukhaçuktika° | 13 le ms. donne upayuktam
— samāsāt — dharma° | 17 graṇṭham | āryāye | 19 çūtake ; comp.
IV com. 5 | 25 prākṛtam ? | 30 °grāhaḥ sthāvaram | 31 aṇubheda° |
32 svāsavāta | nayaḥ ; correction marginale : layaḥ

VI. 2 saṁsārānirvṛtiḥ | 3 ekibhāva | 4 °saṁkalpar | 6 tattva |
8 °samāpattyo | 9 gopadhiṣṭaḥ | 10 puṅgalanairātmyadharmā° |
viviktutvaḥ | 12 praveṣa | 13 saṁvṛtiparamārthaḥ | 14 yuganaddha
| 15 chāsavāpa°, correction incertaine : chā[kyaḥ], chā[ntaḥ] ? comp.
V 15 | 17 satatodayalakṣaṇaḥ ? samantād apa° ? | 19 sthiti |
21 aṇuddheya | 22 yaḥ sthātuḥ vetti yogīndraḥ ? | 24 satsārārṇava°
comp. Div. Av. atsa = aṁsa | satyadvayanaye | 25 °nirvṛtiḥ | savaic-
varyaḥ | 26 fausse césure, supprimer api ? | 27 vācakāḥ ; lire sūca-
kāḥ ? | 28 çikato° | 30 vaiṣyā ; lire vecyā | 31 P. W. tuṣas | mūtra |
sakṛt | 32 sugāndhi° | gandham P. W. sub. voc. 3 | 33 rudas | vajī ;
rudras et vajī ne sont certainement pas justes | P. W. svapnas |
hetus teṣāḥ ; à la rigueur hetūns

COMMENTAIRE

ligne 4. svantarvijñānam, comp. la lecture stadhas = adhas |
faut-il corriger nirākārabhāva° = nirākāratvakalpanām ? | 9 puṅ-
gala | 15 lire prachannavratam | 19 prabhāsvarata ; lire °tā ou °tvam

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